

THE
CATHOLIC
EDUCATIONAL
Review

UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION
THE CATHOLIC UNIVERSITY OF AMERICA

NUMBER 3

THE STORY OF GREAT MEN AND WOMEN!

THE FULL CIRCLE

*Story of the National Catholic
School of Social Service*

BY

LORETTO R. LAWLER

\$3.75

Partial Contents: For God and Country—Clifton-at Home and Abroad
—Idea of a Catholic School of Social Work—At
Home, November 4, 1921—First Years—The Chapel
—Dollars and Cents—The Powers—The Widening
Circle.

Comments: “. . . presents something unique in history . . . merits
and in fact demands, the attention of citizens in all walks
of life.” —*Bishop Ready*

- A record of fervent religious faith and ardent patriotism.
- describes the actual foundation of a new type of
Catholic institution to serve the relatively new
social service or welfare field.
- biographies of great men and women—
Father John Burke, C.S.P.; Father William
Kerby; Father John A. Ryan and others.

SEND FOR YOUR COPY TODAY!

New! — limited edition —

**Thomistic Philosophy
in the**

PRINCIPLES OF SOCIAL GROUP WORK

BY

REV. TERENCE J. COOKE

\$2.00

Contents: The Ultimate Basis of Human Group Formation • The
Objectives of Social Group Work • The Group Mem-
bers and the Group Work Process • The Social Group
Worker

The Catholic University of America Press

620 E MICHIGAN AVENUE, N.E.

WASHINGTON 17, D. C.

In answering advertisements please mention THE REVIEW

The CATHOLIC EDUCATIONAL



Review

VOL. XLIX

MARCH, 1951

NUMBER 3

Staff

REV. JOSEPH A. GORHAM, S.T.L.,
Editor in Chief

REV. F. J. HOULAHAN, S.T.D., Ph.D.,
Associate Editor

SR. MARY VERNICE, S.N.D., M.A.,
Associate Editor

FRANCIS J. DROBKA, Ph.D.,
Associate Editor

REV. JAMES A. MAGNER, Ph.D.,
Managing Editor

Contents

ROUTINE IN CATHOLIC EDUCATION	145
Rev. Edward F. Garesche, S.J.	
MUST LATIN BE DRUDGERY?	152
Rev. William G. Most	
BALANCE THAT MIND!	159
Rev. Thomas J. Brennan, C.S.C.	
LOGIC AND ENGLISH	166
Sister Mary Aquin, I.H.M.	
INTERPRETATION OF SCORES ON ADVANCED TEST IN EDUCATION	171
John P. Treacy	
THE STATUS OF CATHOLIC JUNIOR COLLEGES III	175
Rev. Joseph B. Tremonti, C.S.V.	
DANTE AND OUR LADY	186
Sister Mary Regina, S.S.J.	
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS	193
COLLEGE AND SECONDARY SCHOOL NOTES	195
ELEMENTARY SCHOOL NOTES	200
NEWS FROM THE FIELD	205
BOOK REVIEWS	210
BOOKS RECEIVED	216

Trade-mark registered
in U. S. Patent Office
Copyright, 1951, by
The Catholic Education Press

Published monthly except July and August by The Catholic Education Press, The Catholic University of America, Washington 17, D.C. Subscription price: yearly, \$3.50; single number, 40 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D.C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.

ANNOUNCING **3** SEPARATE EDITIONS OF Our Little Messenger

Designed for First, Second, and Third Grades

Now—after long editorial planning and field testing—there will be *three* separate School Editions of OUR LITTLE MESSENGER, one each for grades 1, 2, and 3. Teachers who have pre-tested them in class tell us that these new

periodical readers for the primary grades will be easier to teach from, easier to learn from, and, therefore, much more effective as classroom teaching tools. The new editions will appear weekly, beginning in September, 1951.

Make teaching easier, more effective

Each of these three new School Editions of OUR LITTLE MESSENGER will meet the needs of the children in the particular grade that it will serve. They will be more useful than ever, because they will be specifically planned

for a particular grade's reading ability and comprehension. Standardized reading tests will come three times a year. A Teacher's Study Guide for each graded edition will appear each month.

Pre-tested in primary grades

Twenty-four thousand experimental issues were sent to teachers and supervisors for classroom testing. Suggestions received from this testing program will be used in planning issues of OUR LITTLE MESSENGER for the coming year.

Here are some typical comments from participating teachers—



"I liked especially the features of the first-grade reading-readiness program, the sequence of ideas, and the ample opportunity for language development through colorful pictures."
"Clearness of pictures and action render them fine for discussion."
"Received by the children with great enthusiasm!"
"Should prove very popular—fits primary teaching needs better than ever."
"The new MESSENGERS are superb—heartiest congratulations!"
"I like the way they bring God into the lesson."
"The new issues of OUR LITTLE MESSENGER were received by the children with great enthusiasm—they liked the fun of doing the exercises and coloring the pictures."

The first-grade edition (one star on cover)

The first three issues will develop reading readiness—an eagerness to read through interesting pictures and color. (Later issues introduce simple reading content.)



The second-grade edition (two stars on cover)

Contains more reading content to broaden the interests of children. Vocabulary range of the text expands as the year progresses.

The third-grade edition (three stars on cover)

Puts major emphasis on the text, uses pictures as an invitation to reading and explanation of text. The text aims at developing vocabulary, fluency, and comprehension and broadening interests of children.



Look at all the things

OUR LITTLE MESSENGERS bring!

RELIGION, the Blessed Virgin, lives of the Saints, feast days, the missions.

SCIENCE, in stories, biographies, factual articles.

NEWS of the world and the Church, for the child.

INDIANS, and children of other races.

SEATWORK—things to do while learning.

READING FOR FUN, TOO! Poetry, hobbies, games, animals, jokes, puzzles, serial stories.

All three of the new graded editions of OUR LITTLE MESSENGER make generous use of color, both on the cover and inside. All have the larger, 8¼" x 11" page size. Now is the time to order these new editions for next fall. You may place your tentative order now—revising it later, if necessary!

Be sure to see these new MESSENGERS

and get your sample copies at
booths 257-258,
N.C.E.A. Convention, Cleveland, O.,
March 27-30.

GEO. A. PFLAUM, Publisher, Inc.

38 W. Fifth Street, Dayton 2, Ohio

In answering advertisements please mention THE REVIEW

3a

IT'S TIME TO GO ON RECORD!

**YOUR OWN MUSICAL
ORGANIZATIONS**

ON

RECORDS

Sold By YOU

to

STUDENTS and ALUMNI

Schools and Colleges throughout the Nation have experienced tremendous sales of their own musical organizations on records. You, too, can merchandise your music on high-fidelity name-brand quality records—processed and pressed by RCA-Victor or Columbia. Album Sets or Single Record Editions in all speeds.



Specially designed for you and recorded on your campus—all publishing and production details are handled by us. You are sole and exclusive distributor. No deposit required—You pay **after** you've seen and heard your records. Send for Folder R.

Recorded Publications Company

61 South Sixth Street, Camden 3, New Jersey

School AUTOGRAPH ALBUMS for Graduation



Style
AA-200

SCHOOL PRICE

\$1.20 ea.

(Min. Approx. 35
albums)

Suggested resale
price \$1.85 each.

School name im-
printed in gold on
marocco grain royal
blue, white, ma-
roon, green leath-
erette.

Write Dept. C.E.

National Schoolcrafters

19 PARK PLACE
New York 7, N.Y.

ROUTINE IN CATHOLIC EDUCATION

REV. EDWARD F. GARESCHE, S.J.*

The glories and achievements of Catholic Education are known to us all. We realize that the Church in America owes much of its sterling Catholicity to the selfless labors of Sisters, Brothers, Priests, who, for so many years, have devoted themselves to our Catholic schools. No one will take it amiss therefore, if we point out still further advances in Catholic education which may help the Church of Christ to meet the new needs of modern conditions. As the great Pope Pius XI once said in another connection, "The Catholic Church modifies her methods to meet the changing needs of the times." So must we, if we are to do our full duty to God and our Country in the strenuous and dangerous days that are now upon us.

Our Catholic school system in the United States had its birth in very different times from our own. The past few generations have seen startling changes in our own country and in the world. Yet it is the nature of Catholic institutions, left to themselves to be conservative, to keep to traditional methods and objectives. Usually it is the force of circumstances that brings about profound and far reaching changes. This conservatism has many good points. It makes for consistency and stability. But there is sometimes danger that it may degenerate into routine. It would be bad for the Church and the state, as well as for the individual lives of our pupils, if we did not make the adjustments and changes that modern conditions demand.

Again, a strong bulwark of our Catholic system of teaching is the service of so many thousand religious men and women, whose lives, by their holy and deliberate choice, are cast in quiet places in the peaceful and regular order of religious life. Thus they live, to a degree, aloof from the world. This gives a great advantage to their pupils and to their whole educational system, because it insures the continuity, the consistency and the faithfulness to Catholic ideals which the religious life inspires. But just as individuals suffer from defects which go with their good

*Rev. Edward F. Garesché, S.J., M.A., is president of the Catholic Medical Mission Board, Inc., New York.

qualities, so, if these characteristics of our schools are carried too far they also result in a routine, a traditionalism which somewhat hinders the full effectiveness of our education.

For all these reasons, it is very wise for our Catholic educators to survey now and again the end results of the training they are giving their pupils; and to determine, as far as they can, whether their graduates are showing in adult life the qualities and characteristics which the needs of the Church and the state in our day seem to require.

This is all the more important here in the United States because Divine Providence seems to have singled out this country to be the defender of Christendom against the attack of the new infidels who threaten a worse tyranny than did the Moslems of old. If the majority of our people are wise and God-fearing, and put into office similar minded men, we can be the means, in God's Hands, for defeating the schemes of the infidel and establishing a new Christian civilization as glorious as that of any period in history. But if our Catholic people fail to rise to their opportunity and to exercise their due leadership, it is much to be feared that we shall not be able to fulfill all that God desires.

Perhaps the greatest need of the country at this time is for capable, effective, leadership. If we, through our Catholic educational system, can produce men and women who are so well-grounded in their Faith, and at the same time so alert, industrious, and persevering, that they deserve to be leaders of the people, many of our greatest problems will be solved. If we can then inspire the rank and file of Catholics to do their part, to follow their leaders and cooperate with them, without jealousies, envies, and animosities, then we shall see a new era of political honesty and social justice.

Surely no one will doubt that the 30 millions or so of Catholics in the United States can muster enough talent and capability to supply the leaders the country needs. We come from every nation under the sun; and the fact that our forebears left their native lands to seek opportunity in America, shows that they were not the last nor the least of their people in initiative and energy. Why is it, then, that Catholics do not take a larger share of leadership in the professions, in business, and the arts, as well as in statesmanship and politics?

Some are inclined to say that prejudice and bigotry hold Catholics back. But the Jews suffer more from these things than we. Moreover, from observation, and from what others have told us, the lack of Catholic leadership cannot be blamed on prejudice on the part of others. It is rather the result of a lack of that energy, initiative, and hard work, joined with a laudable ambition to lead and to excel, which puts other men to the front and could do the same for many Catholics, if they seized their opportunities.

Another reason given is that in order to lead and excel in our present day society, a man has to be unscrupulous and unjust to others. This also is not borne out by experience, and a survey of facts. It is true that some who crave for leadership and authority, whether it is in business or in politics, do cheat and steal in order to get ahead. But this is not the normal and necessary way of taking the lead. Hard work, perseverance, laudable ambition, and due talent and capacity are the requirements for solid and lasting leadership. Granted that our people have the talent and the qualities for leadership, what they most need is a laudable ambition and the willingness to work hard and perseveringly to arrive to a position of influence.

And what can our Catholic schools do to train and inspire men and women who have the capacity for leadership? Surely they can do very much. Without seeking to place the full responsibility for our lack on the schools, we may fairly and truthfully say that if our schools were more effective in arousing in their pupils the desire for worthwhile leadership and if they would train in that spirit of hard work, of dogged and undiscouraged perseverance which brings men to the top, then we should have many more Catholic leaders. We have a great part of the flower of our Catholic youth in our Catholic class-rooms during many of their most precious and formative years. There we can tactfully and effectively mould and influence them, so as to bring out the best in their character and capabilities. Would it not be well to take definite and practical measures to encourage some of them to seek that leadership which is their privilege and their duty in our free society?

If, at this point, the reader has any doubt that this training for leadership is necessary all he need do is to survey the situation today in this, the most powerful, the wealthiest and one of

the freest of all the nations of the earth. Catholics should have at least one fifth of all the positions of influence in our land. This is about the proportion of Catholics in our population. But make a careful and objective survey in any line you like of human effort in the secular world and see whether one fifth of the leaders, the outstanding and influential personalities, the men at the top, are Catholics.

For a good many years we have been conducting an informal survey on this subject, and it has convinced us that our really eminent citizens, men and women, who sway public opinion and have a share in the making of the policies and loyalties of the nation, do not number among them anything like the just proportion of good and practical Catholics. Try to count the men who are leading figures in our national life, and who are representative Catholics. Then turn to the influential writers and ask yourself how many of them, in the top ranks, are Catholics. If you habitually read a magazine which reviews important books note down for yourself the number of eminent Catholic authors as compared with the number of books reviewed. Try to make a list of practical Catholics who are famous in poetry, the drama, as novelists, essayists, writers of influential books of non-fiction.

Then turn to medicine and the law and see how many of the most eminent names are those of Catholics. Survey the field of entertainment, the moving pictures, radio, television and ask yourself how many Catholics occupy the key positions. How many determine policies and direct the trends for these important makers of public opinion? Ask yourself how many columnists, radio commentators, movie directors are representative Catholics. Survey the field of research and discovery and see whether the Catholics have a proportionate representation among the leaders. Visit the halls of Congress, the House and the Senate, and notice how many of the outstanding statesmen, or politicians if you will, are Catholics. Inquire concerning the eminent artists, architects, engineers, and see whether that Church, which produced the immortals of the Renaissance, the geniuses of the Middle Ages, is represented as she should be among them.

Nor is the lack of Catholic eminent leadership confined to our own land. We have several times described the search we made

through a list of the Nobel Prize winners for the past twenty years. The names of Catholics on this list were marked with an asterisk. Some of those whose names were thus labeled were of very dubious Catholicity. But, counting them all, the good and the bad and the indifferent, only one out of twenty of the medal winners in science, in literature, in art, in work for peace, etc., were Catholics. According to the number of Catholics in the population of the countries from which these winners came, not five but twenty per cent, or one out of every five should be a Catholic. This is indeed about the proportion of Catholics to non-Catholics throughout the world.

But some one will say that nearly half of our Catholic young people never enter our Catholic schools; they go to public institutions and other non-Catholic educational establishments. This is very true and it shows that something more is needed, not only in the Catholic schools, but in the whole Catholic body. Still, the fact that our Catholic schools have the opportunity of influencing and moulding half, and the better half, of our Catholic people seems to show that they could do more than they are doing at present to develop leaders out of the excellent material they have at hand. As to the methods which may be used in developing leaders we have dealt with this subject in the book *Training for Life*, of which copies are no doubt in the libraries of many schools.¹ First of all the attitude of the Catholic teachers towards ambitious achievement and personal initiative on the part of their pupils ought to be constructive and encouraging. The false notion that humility means diffidence, timidity, a want of initiative, a disposition to avoid all notice and accomplishment, ought to be replaced with the true idea of humility. The really humble man, while ascribing nothing to himself and everything to God, works with great-hearted courage and prudent tact to accomplish everything he can, within reason, for the glory of God and the good of souls. Knowing that he is only a steward of God's gifts he tries to multiply every talent. As he cares nothing for the applause of men, he will go forward undiscouraged through sun and rain, good days and bad days, always striving to do more and better things for God. It is

¹ Edward F. Garesché, *Training for Life*. New York: Kenedy and Sons, 1926.

this unbeatable perseverance, this self-sacrificing hard work, which brings the sort of success that God wishes.

Another means of training for leadership is to hold up to our students the example of those who have achieved real success in life, of good Catholics and good citizens who have spent themselves for others and for the Church. These examples of Catholic leadership should be shown to the students as they were, weak human beings, with faults, discouragements even failures, but possessed of such faith, hope and love, and such indomitable perseverance that they went right ahead in spite of obstacles and opposition until they achieved their goal of eminent service.

In every Catholic child there must be a desire to make the most of himself or herself, to lead as happy and successful life as possible. By directing this desire along the right lines and showing the student how to correct defects and cultivate virtues, how to develop character and personality, how to choose the way which promises best and truest personal achievement, we can render great service to the Church and the individual.

The present writer once had a class of boys who possessed much talent and little ambition. They had been plodding along the usual ways of scholarship, but without the least idea that among their members were some individuals of unusual talent and possibilities. We began a deliberate effort to arouse their ambition by talking to them about achievement and eminence, about writing and speaking, about making the most of their gifts and opportunities. At first these exhortations were met with surprise and incredulity. Some of the boys even inquired from other professors whether these opinions were orthodox, they seemed so different from what they had heard before from Catholic teachers. Little by little, however, the class took fire. They began to write for publication in the college paper and, whereas hitherto none of them had even appeared in its pages, before the end of the year they had published forty contributions. They won the intercollegiate Latin contest, although they were only in Freshman class gaining the first place and two other places. They memorized many pages of great English. Recently, after many years, one of them, who has become a noted writer, the author of many successful volumes, sent us a letter to say that he has often thought of our exhortations and that they were

the prime factor in encouraging him to whatever achievement his after days have shown.

In every student in our schools, God has placed possibilities for service and even for eminence according to each one's opportunities and powers. There is a possibility of greater and less accomplishment within each one, and the work of Catholic educators is to help the student rise to higher achievements and tend toward the best that is in him. This will never be done by the routine of standardized education, where every one is cast into a common mould, and only the minimum is required. It can only be achieved by the enlightened encouragement which any Catholic teacher can give if he or she will pay the price of personal thought and effort.

Often it is the question of a little more. A little more interest, a little more effort, a little more optimism, all these may awaken in the pupil that personal and worthy ambition, that hope of achievement, and the spirit of hard work which spell out notable accomplishment for the Church and the state. But this little more will mean a great deal more of service, of successful striving which will enrich the Church and the state with leaders.

Thus Catholic educators will be rendering a priceless service both to their pupils and to those whom their pupils can benefit. These are not mere theories, they are not merely pleasant dreams, they are practical and possible achievements which are open to the Catholic teachers of the United States as to no other group of teachers on earth.

• • •

The Most Rev. Thomas E. Molloy, Bishop of Brooklyn, has approved a cost-of-living bonus for teachers in high schools of his diocese. A total of over \$25,000 is being expended in a 10 to 15 per cent increase for religious teachers and a 15 to 20 per cent increase for lay teachers and employees. . . . Three Catholic high school students were among the four winners in the 1950-51 Voice of Democracy radio-script contest from 1,500,000 contestants of 30,000 high schools in the United States, Alaska, and Puerto Rico.

MUST LATIN BE DRUDGERY?

REV. WILLIAM G. MOST*

"Eight years of Latin, and still it is painful plodding to grind out the gerunds in Cicero." No Latin teacher is ignorant of the fact that in many cases this statement is sadly true. A student may have taken Latin in all years of high school and college and still find it laborious to produce fifty lines of a translation that is clumsy and at times misses the thought. Contrast this with the state of a student who has had perhaps only two years of some other language, such as French or Spanish (lineal descendants of Latin). Assignments in the second years of such language are often measured in pages rather than in lines, and the student does not find the work so close to drudgery. What is the reason for this strange situation? The complete answer would be difficult to give, and the present writer is not so presumptuous as to claim to have the entire answer. Yet a few considerations are here offered which may cast some light on the direction in which part of the solution may lie.

An odd abnormality exists in the curriculum of practically every Latin department. Yet the very existence of this oddity is seldom recognized. It can be made clear by a comparison of the curricula of Latin departments with those of almost any other language commonly taught. Each department—be it English, French, Spanish, German, Italian, or other—attempts to so arrange its courses that a serious student in that department, who follows its courses for only a few years, will be able to get a well-balanced and complete view of all the best literature written in the chosen language. Of course, few are so hardy as to try to read all works in any given language; but a well-balanced department will provide at least the opportunity, if not the necessity, of seeing the best work from every period of the history of that language.

To make the matter more concrete, we might take the English department as an example. English courses are regularly so designed that even the students who take the minimum amount

*Rev. William G. Most, Ph.D., is on the staff of Loras College, Dubuque, Iowa.

will be given at least some acquaintance with the great works of all eras from Beowulf to the most modern writers. Any school that would concentrate on one period and ignore all others would be ridiculed; it might even lose its accreditation.

Let us now turn to Latin curricula. What do we find? With few exceptions, the courses offered are in Cicero, Caesar, Vergil, Horace, Livy, Seneca, Tacitus, Juvenal, and a handful of others. Now let it be clear that all admit that such writers are beyond all doubt men of great genius in Latin literature. No one would suggest omitting the study of their works. But in terms of the great ages of the history of Latin literature, what does this list mean? It means that we are studying writers for the Classical Age, plus a few from the Silver Age. Measured in time, this means a span of about two and a half centuries—not that time is of primary moment; the importance of the works and their literary merit is what should be considered. But even admitting all these things readily, we cannot help seeing that Latin departments fail to give their students a complete and balanced view of the great works of all eras. The omission of the early Latin period might be defended on the ground that most of the works of that age are extant only in fragments. Some schools do provide coverage by reading a few plays of Plautus and Terence. But why neglect the great late period, running from about 140 A.D., to the sixth or seventh century (there is no general agreement on the exact terminus; and beyond it lies the almost unknown land of Medieval Latin)? Let us quickly admit that many late works are of interest only to philosophers and theologians, and still others are in very pedestrian style. In spite of these facts, there are still large numbers of masterpieces of literary and human interest. Thus, to quote only a few examples, even Juvenal cannot outdo the brilliant satirical bite of the best pieces of Tertullian, such as his *Apologeticum*. Cyprian's letters to the martyrs in prison awaiting death are as touching as any earlier *consolatio*. Augustine's philosophical dialogues are fully the equal of Cicero's in searching thought and polish of language. And, to come to the really giant masterpieces, what could surpass the intimate humanity and keen psychological analysis of Augustine's *Confessions* or the majestic sweep of his *City of God*, which was the handbook of kings for a thousand years? If one cares to consult the many

lists of the world's greatest literature, such as the Great Books group, works like the *Confessions* are invariably given a place among the masterworks of all languages and all ages, while many of the works over which students labor arduously in Latin classes are omitted. Both in form and in significance of content do many of these giants of the late period invite comparison with those of other ages and languages. Yet, in the Latin departments, their natural home, these and other late works are regularly ignored or given scanty attention. It is to be granted that some of our most respected graduate schools often use late works as dissertation material. But should not these works also take their rightful proportionate place in the reading courses, both graduate and undergraduate?

The reason for this curious and unbalanced situation is not too difficult to discover. It is not that someone has deliberately cut them off. This situation was not planned; it merely happened. The chief reason is an old error, long since discarded by absolutely all scholars, but which, like a buried and unrealized psychological conflict, continues to exert its unfortunate power in a hidden way. A glaring instance of the error in question may be seen in the introduction to Forcellini's lexicon, in the tabular classifications of the periods of Latin literature. There we find the golden age, the silver age, and then! Shades of Nabuchodonosor's statue! Not even the pessimistic progress in reverse of the world described by Ovid in the *Metamorphoses* has brought the race so low! Works now acclaimed by all critics as among the best of all times, works like Augustine's *Confessions* are unceremoniously classed in the *aetas ferrea et lutea*, age of iron and mud. Scholars like Forcellini were honest, though we may have more trouble in assessing their literary taste. They merely failed to realize that a language has a right to change and concluded that late Latin was degenerate because it had changed. What verdict should they give on our modern English, or even Shakespeare's, as compared to that of Chaucer? Or what should they say of the Italian of Dante, which is a much more advanced stage in the development of Latin?

To judge late Latin accurately, we should ask: (1) How good is the language as a language? (2) How good is the literature as literature? Now as to the second, we have considered it above. As to the first question, a language is designed

to express thought with ease and accuracy. On this standard, we find that late Latin has in a few places lost some of the accuracy of older distinctions. But it has made up for the loss in much greater ease of expression and in richer vocabulary.

When the suggestion to use late Latin is made, some teachers will reply that the great writers of that period such as Augustine were trained on classical authors. Hence, they say, to understand Augustine, one must first read the classical authors. The objection is honest and has some merit. However, there are two answers to it. First of all, they forget that the curriculum is commonly so arranged that even if a student takes sixteen semesters of Latin, he will spend all or most of his time in "preparation" and never reach the thing for which we say we are preparing. We might mention Horace's *parturient montes*, except for the fact that classical Latin is not merely an introduction to late Latin, and the latter is by no means a *ridiculus mus*.

The second answer is this: the need of background is greatly exaggerated. The need might be felt in two ways, content and syntax. Now as to the latter, there are, it is true, many impressive monographs on late syntax, giving endless lists of variants from classical rules. But most of the differences are so slight that no one but a professional grammarian on the prowl could detect them. The few that are noticeable are for the most part naturally understandable to any student, such as *quod* for indirect discourse: far more like English than the unnatural accusative-infinitive! As to content, many late works can be more readily understood with the background already possessed by most students than can Ovid or Vergil. It is true that a knowledge of Plato and Plotinus is useful in the heavier works of Augustine; but the student is likely to get not much Plato and no Plotinus in most colleges (and then in the Greek department, not in the Latin department). Why cannot one read a translation of Plato and the others or study a good modern account of their ideas? At worst, the small and occasional needs can be filled easily by the use of annotated editions of Augustine.

In any language, there may exist a gap between the spoken and the literary form of the language. The size of that gap is quite variable. The spoken form is obviously the more natural and easy. Now during classical times, this gap was much wider that it was in the late period. Hence—though we admit that

some late works are difficult, and though we recognize the fact that a classicist must take a short time to accustom himself to the late usages—late Latin is, on the whole, a far easier form of the language than the classical. Now when we wish to teach a student to play the piano, we do not start him with the works of Bach or Liszt. If we did, he would never be anything but a stumbler, plodding and botching his way slowly along. We teach him to begin with easier compositions and only later allow him to handle the difficult works. Hence, may we suggest, much improvement in our Latin teaching might result if we started the students on the easier late works rather than on the relatively artificial language of the classical pieces. Much of St. Cyprian is eminently suited for this purpose, and the background needed is far less than that needed to understand any classical author. More advanced classes, who had already acquired a facility and ease in the language, and had lost their fear of it on simple works, could attempt Vergil, Horace, and, along with them, the more difficult works of the late period, such as Augustine's *Confessions* or *City of God*.

A well-meant objection that is often heard runs this way: If we use Augustine we are turning the Latin class into a religion class. The answer is obvious: (1) We treat the works of Augustine primarily as literature, not as religious texts. Do we not freely use Cicero, and no one objects that he teaches a false philosophy of paganism? (2) Canon law (*cf.* Canon 1374) requires that a Catholic school be not merely a set of neutral classes with religion taught on the side; all classes must be permeated with religious principles. This is the teaching of the Encyclical of Pius XI on Christian Education. A similar regard for the importance of religion as an integrating factor in the curriculum is reflected in the words of the Committee on Religion and Education of the American Council on Education: "To confine the teaching of religion to separate 'religious courses' tends toward . . . splitting off of religion from the rest of life. . . . [Religious education] is not something to be *added on* to the school curriculum, but rather something to be integrated with it."¹

"But the non-Catholic schools do not use Patristic courses." This statement is only partially accurate. Some actually use

¹ Committee on Religion and Education, *The Relation of Religion to Public Education*, pp. 35-36. Washington: American Council on Education, 1947.

more than most Catholic schools. Thus, for example, the current (1950-51) catalog of the Graduate School of the University of Pennsylvania reveals that a total of twelve semester hours of reading courses in Christian Latin is offered (not all in one year, of course) to students in the graduate Latin department. As for a non-Catholic appreciation of Patristic Latin, the late E. K. Rand of Harvard had this to say of Augustine's masterpiece:

The new work *De Civitate Dei*, the fruit of his old age and of life-long meditation, with fourteen years devoted to its composition . . . presents with imagination and high seriousness the essence of the Christian faith. Augustine is the poet of the Church, as Plato is of Greek philosophy and Cicero is of the Roman Platonism of Scipio's *Dream*. All these poets write in prose, or what looks like prose on the printed page until you read it.²

We see then, that the high merit of the Patristic works is recognized, that some non-Catholic universities surpass us in appreciation and use of our own treasures. And even if they did not, should we—whose founders were told: "You are the light of the world"—be reluctant to lead?

In the monumental encyclical "*Humani generis*," issued only last August, the present Holy Father admonished all Catholics that they are not free to deny or ignore the Papal teachings that are set forth in encyclicals, even though these teachings do not attain the stature of a solemn definition: "Nor must it be thought that what is expounded in Encyclical letters does not itself demand consent, on the pretext that in writing such letters, the Popes do not exercise the supreme power of their teaching authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: 'He who heareth you, heareth Me. . . .'"³

With this admonition in mind, we may review the interesting case of Monsignor Gaume. Just about a century ago in France, this overzealous priest went so far as to attack any use of pagan works in Latin classes. He attributed the ills of society to such works. The controversy soon flamed up and found many of the

² E. K. Rand, *The Building of Eternal Rome*, pp. 202-03. Cambridge, Mass.: Harvard University Press, 1943.

³ Pius XII, "*Humani generis*," *Acta Apostolicae Sedis*, XXXXII (September 2, 1950), 568.

bishops of France involved in it. The matter was taken up by the Holy See. On March 21, 1853, Pius IX wrote the letter "Inter Multiplices" to the bishops of France. In it, His Holiness proclaimed the principle that pagan works might be used, if expurgated; but that the Patristic writings should also be used in Latin classes. Not long after this letter, Monsignor Gaume published a short work, *Pius and Classical Studies*. In it he was rather severe on his opponents. In spite of the severity of Gaume, Pius IX sent a brief to him on April 21, 1874, in which he stated: "The only end you have had in view in your writings has been to uphold in this question of studies the rules you knew had been approved of by Us: namely, that together with the classical works of the ancient pagan writers, thoroughly expurgated, students should read the best writings of Christian authors."⁴

We note that Pius IX lays it down as a principle that Christian works should be read "together with" the pagan works. It would appear that only the inclusion of a large and balanced percentage of Patristic writings would conform to this dictum.

To sum up briefly: no pretense is made that late Latin is a cure-all for the ills of Latin. But it does seem that in view of its greater ease and naturalness it would provide more suitable material, especially at the beginners level, leading to facility and freedom from the fear of Latin felt by so many students. The more weighty work, both pagan and Christian, should be reserved for college level. The matter of curriculum balance also requires that a balanced amount of late Latin be used if the Latin departments are to do their duty as other language departments do. And last, but by no means least, respect for the teachings of the Holy See will not permit us to take lightly the grave words of Pius IX: "together with the classical works of the ancient pagan writers . . . students should read the best writings of Christian authors."

⁴ Quoted in Edward Leen, *What Is Education?* p. 115. New York: Sheed and Ward, 1944.

BALANCE THAT MIND!

REV. THOMAS J. BRENNAN, C.S.C.*

Among the many great problems facing American educators, as the Rev. Thomas T. McAvoy, C.S.C.,¹ indicates is the problem presented by the contrast between what he calls Catholic and secular education—a problem which may very well turn out to be one aspect of the larger problem of general versus specialized education. But given even the variety and complexity of the American educational problems, the variety of intellectual positions with which those problems are approached, given even the variety of intellectual positions in the history of Western thought, it is still somewhat amazing to see a Catholic educator taking the position that the way “. . . to give reality to the philosophical and religious principles which are the core of Catholic education” is to turn to what today are called the social sciences and to today’s scientific history. Anyone acquainted with the traditional Catholic insistence on speculative thought would hardly expect that.

Many of us here at Notre Dame have been trying for years to find out what history is, that is, which of the various ways in which the human mind knows is the way to be designated history. We have some awareness of the similarities and differences between physical and biological sciences, mathematics, social sciences, poetic knowledge, speculative and practical philosophy, speculative and practical theology, prudence; and it is perfectly clear (from documents only?) that such knowledges existed in the past. It may even be somewhat clear to speak of a history of physics, a history of mathematics, a history of philosophy, and a history of economics; assuming, of course, that one knows what physics is, what philosophy is, what economics is, etc. But just exactly what would it mean to speak of a history of “history”? What is the knowledge called history?

*Rev. Thomas J. Brennan, C.S.C., Ph.D., is on the staff of the School of Philosophy of the University of Notre Dame.

¹Thomas T. McAvoy, “The Role of History in the Catholic Liberal Arts College,” *The Catholic Educational Review*, XLVIII (October, 1950), 506.

Fr. McAvoy speaks of history thus:

the traditional study of the past . . . [the knowledge of] the past itself . . . the technical methods of analysis and synthesis in the study of the past . . . knowledge of the past . . . [that which] must take over the field that they [the physical and biological sciences] neglect . . . scientific in its method and not in its generalizations about men . . . The subject matter of history is individual.²

And he sums up as follows:

History, therefore, is the science of inquiry into the past of the human story which seeks to find and to relate [express] as correctly as possible that past. History does not generalize, except the generalization is found in the evidence of the past, and history does not predict.³

He also says that an "attempt to evolve a strict science of history has failed. . . ."⁴

Well, if it is not strict science, let us call it loose science. And the meaning I could get from reading what Fr. McAvoy says might go something like thus: History, therefore, is the loose-science of inquiry into the past of the human story. It is loosely-scientific in its method only, not at all scientific in its knowledge. It generalizes only from evidence of the past, i.e. from documents of some kind, which for loosely-scientific reasons are believable. Hence such knowledge is really knowledge on faith (word of another), not on evidence.

It is not at all clear what Fr. McAvoy means when he uses the word "science." Is there some knowledge which is not science, or is all knowledge resulting from an unprejudiced, untwisted investigation, by "trained" investigators, to be called science? Is there no difference between knowledge which is evidently true (I see the evidence) and knowledge which is evidently believable (I take another's word)? Is there no difference between judgments concerned with what is universal and common to a multiplicity of individual things (copper melts at 1083 degrees), and judgments concerned with individual things as individual things (Washington crossed the Delaware)? If science is concerned with such universal judgments, how can there be science of the individual as individual? If science, because it is after knowledge that is evidently true, is

² *Ibid.*, 507-08.

³ *Ibid.*, 508.

⁴ *Ibid.*, 507.

concerned with existing problems and existing things, how can there be science of things past which, since they can be known only through documents, are evidently believable? What is the relation between science and demonstration?

It may very well be that the historian alone is "able to show the fact of an influential book which was not read"⁵ and that some philosopher may never have heard of Peter Ramus. But it may also very well be that some historian has missed, in his own tradition, the meaning of "science," and perhaps the whole significance of speculative thought.

That this is so seems to be confirmed by what the article has to say about philosophy. What is the knowledge called philosophy, according to Fr. McAvoy?

Actually philosophers begin with historical fact if their reasonings and generalizations deal with the real world of men. Some philosophers insist on the contrary that they do not need history because they can intuit being and go on from there for their philosophical speculations. In fact, philosophers must remain in their abstract world unless they accept from the historian that the real men lived. Philosophical principles can say that a thing cannot be and not be at the same time, but that does not prove that anything really exists.⁶

. . . the historian must insist that philosophy is just another body of knowledge and another subject, and that it must not be confused with the general synthesis of all knowledge—that Christian philosophy of life which gives philosophy as a subject matter its proper category, in a niche lower than theology, and which gives to all the subjects their overall purpose and rank. Knowledge lacks unity only in the unbalanced mind. . . .⁷

Moreover, he identifies "philosophers," "philosophically trained cleric," "cleric," and "theologically."⁸ If that is the sort of thing he seems to be against, it is easy to understand why he is against it, but quite difficult to understand why he calls it philosophy.

Whether or not the starting point of philosophy demands history, depends upon what is meant by philosophy and what is meant by history. But if the philosopher is one who is after the knowledge of existing things and existing persons, and hence after a knowledge which is evidently true; and if history is concerned with past persons and past things, through documents,

⁵ *Ibid.*, 514.

⁶ *Ibid.*, 509.

⁷ *Ibid.*, 505-06.

⁸ *Ibid.*, 508.

and hence with knowledge evidently believable—it is impossible for philosophy to get its starting point from history. I suppose I could take the historian's word that reality and real men are only in the past, but I could do so reasonably, it would seem, only if the historian who utters the words does not exist.

My act of philosophising does not take place in the past. How could it? The subject matter with which I am concerned when philosophising does not for me exist in the past, for I am concerned with knowledge on evidence—eye witness knowledge. My act of philosophising exists when I exist, here and now, in the presence of other persons and of other things, of which I desire knowledge. The historian, it seems, is concerned with the past, and with a past in which he did not exist. A history of philosophy in which I would come to know what St. Thomas or Aristotle had to say or did not have to say about, e.g., the analogical unity of Being, might help my effort to penetrate the meaning of philosophy, but my effort is my effort, and the act of my mind in which I see, here and now, the analogical unity of Being is completely and utterly independent of history and of intellectual authorities. It is knowledge on evidence. Being is what exists.

Perhaps Fr. McAvoy "must insist that philosophy is just another body of knowledge and another subject"⁹ and that "knowledge lacks unity only in the unbalanced mind."¹⁰ But if philosophy is, like any other speculative knowledge, concerned with finding unity in diversity, the one in the many, the same in the different; and if the unity which philosophy finds is Being, then the unity philosophy finds is *the* unity in the diversity. Being is what is diversified in this or that (univocal) way, e.g., as living, as non-living, as knowing, as non-knowing, etc., and special knowledges are concerned with such univocal unities or "parts." Perhaps special knowledges are related to one another as just other bodies of knowledge. But they are not related to philosophy in that way, for philosophy studies the whole thing as whole thing, Being as Being. Here in a glance, for a moment at least, we get a glimpse of the whole thing as whole, not of all the detailed determinations with which it is pregnant, but

⁹ *Ibid.*, 505.

¹⁰ *Ibid.*, 506.

of the whole, of the unity (analogical) in the vast diversity, of the one which is diversified in so many ways. In that sense, philosophy is not just another subject matter, and in that sense also, the unity of knowledge is found in the unity of Being. And balance.

What "that Christian philosophy of life which gives philosophy as a subject matter its proper category"¹¹ is, Fr. McAvoy does not say. Christianity does not enter into the definition of philosophy. Even a Christian philosophy is philosophy, i.e., evidential knowledge within the natural powers of the human intelligence (under the aspect of Being, etc.). Perhaps his Christian philosophy of life is to be taken in the very broad common sense meaning of possessing practical values, ultimate goals, moral standards, etc., but then such Christian values come from Revelation. And common sense knowledge would be an odd substitute for philosophical and theological wisdom.

Behind the educational problems presented by the contrast between Catholic and secular education is the question of knowledge. What and how to teach, depends upon what we know. What is the meaning of such phrases as: Christian Wisdom, Christian intelligence? In what sense is knowledge said to be Christian? Does it make any sense to talk about a Christian physics, a Christian mathematics? Does it make less or more sense to talk about Christian social science? Why? Essentially Christian knowledge comes from the Christian Revelation, and is achieved through supernatural faith, sacred theology, and the lived experience of a Christian existence. What does such knowledge have to do with physical and biological science, with mathematics, with poetic experience, with the amended forms of the scientific method used in today's social sciences—with philosophy? And if history is taken to mean an understanding of the past, what does Christianity have to do with history? What is the meaning of liberal knowledge, liberal arts, liberal education, Christian liberal education, Christian liberal arts college? Is the intelligence of the Christian educator to confine itself to only essentially Christian knowledge? If so, how could it possibly succeed educationally?

¹¹ *Ibid.*, 505.

For the Christian intelligence one of the important speculative problems today is to see, and to say, in what way modern mathematical physics is a special knowledge in relation to speculative philosophy; and to see and to say in what way modern social science is special knowledge in relation to practical philosophy. To be able to see the relative values of physical and biological sciences, mathematics, social sciences, poetic knowledge, history, prudence; to be able to see the value of knowledge itself, its place in the effort towards the fulfillment and completion of each person, is the glorious and distinguished achievement possible to an intelligence rooted in philosophy and open, wide open, to sacred theology. Yet a mind, in so far as it is secular, i.e., in so far as it is trained only in the scientific method, mathematics, and the adjusted forms of the scientific method in the social sciences, is precisely the mind not rooted in philosophy, and not open to theology. How such a mind could "give reality to the philosophical and religious principles which are the core of Catholic education"¹² is beyond me.

The attempt "to lessen the contrast between Catholic and secular education"¹³ could mean that the Catholic educator cannot confine himself to only essentially Christian knowledge and to philosophy but must achieve at least a basic, general knowledge of modern mathematical physics and modern social science, etc. The factual tendency of some not to do so is, it seems, what bothers Fr. McAvoy. What bothers me (just now) is the opposite tendency, the tendency to ape what is called secular education. But in so far as secular education has nothing to do with the knowledge of philosophy—and by that I mean the metaphysics of Being and the various other philosophical knowledges connected with it—and has nothing to do with Christian Revelation and its theology, the contrast simply cannot be lessened by us, and such an attempt, obviously, could ultimately only mean the disappearance of the few remaining efforts at Christian education.

The role of history in the Catholic liberal arts college depends, of course, upon what a Catholic liberal arts college is, and upon what history is. If a trained Christian intelligence is

¹² *Ibid.*, 515.

¹³ *Ibid.*

an intelligence which has opened itself to sacred theology (scientific) because it is rooted in philosophy; and if we take the meaning of history to be the meaning which has come from a way of knowing devoted to the scientific method, to the exclusion of philosophy and sacred theology, then such history might have no place in a Catholic college. In so far as such thinking has developed valuable techniques for investigating the past, all right. But in so far as it assumes that modern historiography is historiography, period, and eliminates as non-historiographical the historiography of the other parts of our tradition—the Middle Ages, the Graeco-roman, the Jewish—well, we ought and must be able to make our own judgments about such things.

The problem of the role of history in the Catholic liberal arts college will not be solved by accepting as the meaning of history, the meaning given by minds devoted to only the scientific method. Nor will it be solved by an immediate adjustment of class hours, or other rearrangements of the curriculum. What the present situation demands, it seems, is not actions of that sort, but a kind of withdrawal from action, a pause, in which in the peaceful silence of thought we may reconsider, reorder, and perhaps actually achieve a re-vision.

Incidentally, the recent encyclical "Humani generis"¹⁴ has something to say about the place of philosophy in Christian knowing.

* * *

Clarke College (Dubuque, Ia.) is one of five colleges now safeguarded by the most up-to-date fire alarm system. The alarm is sensitive enough to detect fire in a waste paper basket.

La Salle College (Philadelphia) Alumni Association gave Archbishop Gerald P. O'Hara its ninth annual *Signum Fidei* Medal.

The Centenary Year of St. Joseph's College (Philadelphia) was inaugurated with a dinner, January 29. Four former presidents of the college and 16 presidents of other colleges helped Very Rev. E. G. Jacklin, S.J., get the Year started.

¹⁴ Pius XII, "Humani generis," *Acta Apostolicae Sedis*, XXXXII (September 2, 1950), 567 ff.

LOGIC AND ENGLISH

SISTER MARY AQUIN, I.H.M.*

In discussing the relation between logic and English, I am considering English as a course in communication, and therefore to be required of all majors. Every graduate of a Catholic college has a personal responsibility to contribute generously to the intellectual apostolate. We need not labor the need for that apostolate, for we are hearing the challenge from every side, notably for us, from the Holy Father himself. The intellectual apostolate today is gigantic proportions; it throws upon us a tremendous responsibility to turn out articulate Catholics who can express themselves clearly, forcefully, and with an appropriate degree of beauty, on the particular problems in their varied fields of specialization. A course in logic can help to achieve this end if it is taught both as a science and as an art, and made an essential part of a required English course in the lower college.

First of all, a scientific mastery of the rules of logic will help a student to meet the first responsibility of the apostolate, namely, to think. Most people, and students are no exception, will do anything before they will think. I remember an amusing story told by a college president. A freshman came into his office to make excuses for some questionable conduct and began by saying: "But Father, I thought . . ." A bang on the desk cut him short as Father said: "Young man, don't call that process you went through by the dignified term—thinking."

But the dignified term "thinking" is exactly what every student, be he senior or freshman, should be able to call the process he goes through in every college class. To think is not only his responsibility; it is his right and his privilege. A professor may have to be ingenious, I admit, to make his students realize this; he may have to plot ways and means of circumventing intellectual laziness, but it is worth any effort to give even a few students the joy of discovering that they are by nature thinking animals.

*Sister Mary Aquin, I.H.M., Ph.D., is on the staff of Marygrove College, Detroit, Mich.

It is precisely this discovery that a course in logic makes possible. It enables a student to get acquainted with his own mind; to see whether his natural bent is to think inductively, deductively, or by analogy, to challenge himself to think to capacity. It does more than this. It gives him the rules of the game, and therefore trains him to think clearly, correctly, truly. Most fundamental is the first step of the thinking process, that is, simple apprehension. Every time I teach this unit to a new group, it opens up new possibilities for enlarging a student's intellectual horizons and giving him mastery over his own experience. When the science of logic came into European thought through Arabian channels, it helped to bring about an intellectual revolution; it could cause a like revolution in the life of a college student if it came early enough, say at the opening of the freshman year. Ideas are the raw materials of thought. The student who learns to pierce through his own experience to get at the essence of things will come to respect facts for their power to clarify ideas; he will learn to appreciate the power of matter to imprint itself on mind, and the still greater power of mind to mold matter. This appreciation of the relation and of the proportionate value of mind and matter in the formation of ideas is fundamental in fulfilling the role of philosopher as set forth by St. Thomas.

There is still a third responsibility of the intellectual apostolate, namely, the use of precise and forceful terms. Here, too, logic can help. It impresses the importance of knowing the historical development of the concepts behind key-terms in contemporary issues, such as, militant naturalism, secularism, democracy, separation of Church and state. It will help, in cooperating with those of other faiths, to avoid terms that antagonize because they are charged with the emotions of yesterdays, and to choose terms that meet, at the point of their own experience, those who are seeking the truth. I do not mean to use terms that will compromise, or blur the distinction between truth and error; the Holy Father, in his encyclical letter "*Humani generis*," had condemned this as "false eirenics." I do mean a sympathetic understanding with those outside the Church who are busy rediscovering concepts that their forefathers rejected. Young intellectuals ought to be ready to show that some concept thought through and given a new name is exactly the same concept

Christianity has been defending for centuries; and ready, too, to recognize old errors masquerading under new names.

Catholic students are inclined to be impatient with those in error, and much more ready to denounce what they consider ridiculous ideas than they are to enter sympathetically into the experience that led to those ideas. Yet the very first step in a discussion marked by intellectual courtesy is the ability to say, "I understand." A study of the steps involved in idea formation, if coupled with efficient use of the sources of information, can make students more able to say, "I understand," and also make them more articulate and clear as to the meaning of their own terms, that they may not merit the indictment of Catholic students made by Hoxie N. Fairchild: "Too many of them turn out to be glib little bigots who rattle off the proper formulas without understanding them."¹

Logic can also help in creative thinking. The study of fallacies demands the proper evaluation of the imaginative and emotional elements that accompany and influence thinking, to distinguish between legitimate use that renders force and beauty to expression and illegitimate use which tends to distract from the issue and hide it under a cloud of passion and prejudice.

I have no desire to claim for logic more power than it possesses. It has its limitations as an integrating force, especially if we are training women. The Holy Father, several years before he sounded his challenge to an intellectual apostolate, strongly urged Catholic women to bring the logic of a woman's heart to bear on the problems of the world; this demands that the college woman learn to think with her heart as well as with her head. But she does have to think with her head; therefore, consistent training in the logical processes can render her more able to fulfill the role in the modern world to which the Father of Christendom has called her, provided she remembers that the deepest consecration and maturity of a woman's soul can be achieved only by prayer; it is not wrought by external occupations, nor is it wrought by learning alone.

This then, is the case for logic, its power and its limitation: (1) it can cause a more or less far-reaching revolution in the

¹ Hoxie N. Fairchild, *Religious Perspectives of College Teaching in English Literature*, p. 10. New York: Edward W. Hazen Foundation, 1949.

intellectual life of student; and (2) it can stimulate him to think; to think clearly, correctly, truly; to put his thinking into accurate, forceful terms; to meet other minds in an exchange of ideas marked by intellectual courtesy. To do this it must come early in the college course, and be integrated into the required English course. To placate the philosophers and the registrars it must be presented first as unadulterated theory; but to achieve results immediate practical application is necessary.

But considered thus, logic is merely a tool course within a tool course. It is a tool that can help a student to integrate his knowledge, even to grow in wisdom, if he uses the tool on the proper subject matter. The degree of wisdom, the degree of maturity he achieves will depend on the nobility of the subject matter to which he applies his mind and on the intensity of his personal effort. For it will always remain true, that the principle of learning, the principle of integration lies within the student himself.

The philosophy department may object that such an integration of logic with English will minimize or destroy the coordination of logic with the other branches of philosophy. The answer is both "yes" and "no." It does mean removing logic from the philosophy department, but it is still taught "philosophically." The syllabus is straight theory with the ordinary more-or-less classic examples; therefore it is presenting logic as the science of logical processes. But immediate practical application in analyzing current material, in thinking through challenging questions, in discussing results of student thought, and in various written exercises, makes it an art that sharpens and enlarges the students powers of thought and of communication of thought.

Philosophers cannot refuse to see the value of this if they consider their own attitudes towards logic. To prove my point, I have examined a Franciscan Symposium on "Philosophy and Education," as representing a cross-section of the attitudes of philosophy professors.

The variety was delightful. One insisted that the only logical location for logic was first among the philosophy courses, for with epistemology, it is a prerequisite for all other courses. A second was equally sure that the best place was last, where it could use examples from the other courses and serve as a

practical *repetitio*. A third said that it made little difference whether it came at the beginning or the end, for the teacher must put life into logic by using the realities of classroom and campus environment. A fourth reminded us that logic is really not coordinate with other parts of philosophy but only supplementary and, therefore, can be assigned a position pretty much at the pleasure of the professor. If, when the doctors disagree, the pupils are free, we may conclude that, when the logicians so completely disagree, the English teachers may have their "pleasure," that is teach logic as logic, but make it an art contributing in a practical way to the art of communication.

Such an integration of logic and English will help us to turn out Christian intellectuals who can meet the modern need for an intellectual apostolate of gigantic proportions. The Christian of every age has the responsibility to re-express in the terminology of his day the great natural and supernatural truths which make up the deposit of faith, re-interpreting them so as to impress the minds and hearts of men. How much more is this true today when truth is under fire from all sides!

Our Holy Father himself has given us the challenge. In a letter to the twenty-first Pax Romana Congress in Amsterdam he reminded the Catholic intellectuals in all professions of this double duty: to take part in contemporary thought and to serve the Church with firmness as well as with charity and unity.

An essay prepared and circulated by the Hazen Foundation, for the express purpose of giving religion "a fair hearing in the open forum of American Academic discussion" contained this statement: "What society has a right to expect from institutions of higher learning is a perennial crop of graduates who possess some rational conception of what it means to be a man."² We may modify this to read: What the Church has a right to expect of her institutions of higher learning is a perennial crop of graduates who possess not only the rational conception of what it means to be a Christian but also some skill in expressing this concept in word as well as in deed.

² *Ibid.*, p. 6.

INTERPRETATION OF SCORES ON ADVANCED TEST IN EDUCATION

JOHN P. TREACY*

Those who are familiar with Graduate Record Examinations will recall that this service¹ includes three different series of general tests: The Profile Tests, the Tests of General Education, and the Graduate Aptitude Test. In addition, the Graduate Record Examination program includes advanced tests in some twenty different areas, such as biology, chemistry, history, sociology, and the like.

Some graduate schools use the results of the advanced tests in evaluating undergraduate training and in counseling students regarding their graduate programs. Specifically, in the Graduate School at Marquette University the undergraduate training of experienced education students is sometimes very difficult to appraise, because courses were taken over a long period of years, and at various institutions. The results of the Advanced Test in Education sometimes are used, together with other information, in determining whether or not a prospective candidate for a degree should take additional undergraduate work in Education as a foundation for graduate work. Sometimes, too, the results of the Advanced Test in Education are used in deciding whether or not a student should be given credit for graduate work completed at another institution.

In evaluating a student's score on the Advanced Test in Education, one normally uses as a basis for his judgments whatever norms are available from previous uses of this test. The norms provided with the advanced test in Education have certain limitations: (1) they are based upon tests administered to college seniors, and not to graduate students; (2) they permit only a general evaluation of a student's background in Education, and not a diagnostic picture of strengths and weaknesses in areas within Education, such as in philosophy of education, edu-

*John P. Treacy, Ph.D., is on the staff of Marquette University Milwaukee, Wis.

¹Now a part of Education Testing Service, P.O. Box 592, Princeton, N.J.

cational psychology, and the like; and (3) these norms are not differentiated by sub-groups, such as men, women, lay persons, religious, and similar groups.

Perhaps the most serious of these limitations in Catholic graduate schools is the fact that there is no differentiated of norms for sisters and lay people. Because of this, the writer made an analysis of scores made on the Advanced Test in Education by 291 applicants for degree programs during the period 1948 to 1950. An analysis was made in terms of lay men, lay women, and total. The median (Md), the third quartile (Q_3), the first quartile (Q_1), and the quartile deviation ($Q = \frac{Q_3 - Q_1}{2}$) were computed for each sub-group. The results are presented in the accompanying table.

The data presented in this table reveal a number of differences. The writer wishes to call attention to only two of these.

The median score for the total group is considerably above the average reported for seniors in a bulletin on norms, published by the Educational Testing Service² The median for the Marquette group is 532, and for the norm group, 510. This difference reflects some of the selection one would expect among students as they aspire to candidacy for an advanced degree.

There is a very noticeable difference between median scores made by sisters and by lay people—a difference of 93 points between lay women and sisters, and of 112 points between lay men and sisters. The magnitude of these differences may be estimated from the fact that in constructing the original test, 100 points equaled approximately one standard deviation. Obviously, if sisters were judged by the same norms as are other students, an unusually large number, on the basis of this test, would be classified as unprepared for graduate work in Education.

A question naturally arises as to the reasons for differences found between scores of sisters and scores of lay persons. In an attempt to answer this question, arrangements were made to have members of the education department analyze the questions in the Advanced Test in Education. Since all Graduate Record Examinations are highly confidential, no mention may be

² "The Performance of Senior Students on the Advanced Tests." Bulletin No. 3 (April, 1948). Princeton, N.J.: Education Testing Service.

made here of the specific questions contained in this test. But a careful study of the specific questions revealed that a large number of these apply almost exclusively to those who are preparing for positions in public education (public school finance, function of public school superintendents, etc.), and which are not essential for those sisters who are preparing for positions in Catholic schools. On the other hand, there are no questions bearing specifically on problems of Catholic education. Therefore the apparent superiority of lay people to sisters may well be the inclusion of test questions which are invalid for sisters, and the omission of questions which are closely related to professional preparation in Catholic education.

TABLE 1

A COMPARISON OF SCORES OBTAINED BY LAY MEN, LAY WOMEN,
AND SISTERS ON GRADUATE RECORD EXAMINATION
ADVANCED TEST IN EDUCATION

Scores	Lay Men	Lay Women	Sisters	Total
Above 720	2	—	—	2
720-739	4	—	—	4
700-719	5	1	—	6
680-699	7	4	—	11
660-679	8	6	1	15
640-659	7	—	1	8
620-639	14	6	2	22
600-619	9	9	2	20
580-599	6	2	4	12
560-579	12	6	4	22
540-559	10	2	4	16
520-539	11	5	3	19
500-599	10	7	5	22
480-499	7	5	5	17
460-479	5	5	10	20
440-459	5	1	7	13
420-439	2	7	9	18
400-419	6	2	10	18
380-399	2	1	6	9
360-379	—	—	1	1
340-359	3	1	3	7
320-339	2	—	3	5
300-319	—	—	—	0
280-299	—	—	4	4
Total	70	137	84	291
Md	569	550	457	532
Q ₃	638	619	520	615
Q ₁	505	482	408	457
Q	66	68	56	79

It is our opinion that sisters' scores on the Advanced Education Test should be interpreted primarily in terms of norms based on scores obtained by sisters. If the norms which accompany the Advanced Test in Education are used, adding from 50 to 75 points to a sister's score probably will give a better indication of her professional background than does her actual score. Studies should be made in each situation to determine specifically what this adjustment should be. In all instances, the results of the Advanced Test in Education should be used with other pertinent information—such as academic grades, general aptitude, and the like—in making judgments regarding particular students.

• • •

VILLANOVA COLLEGE, which operated on an accelerated program during the years of World War II, will return to a three-semester school year. No definite date for the change-over has been set.

• • •

XAVIER UNIVERSITY (Cincinnati) has been selected as one of 26 colleges and universities throughout the United States for participation in the 1951 summer scholarship program of Encyclopaedia Britannica Films. The 26 schools selected were chosen after the E. B. Films Scholarship Selection board considered the visual programs of nearly a hundred institutions which applied for grants. All those selected have outstanding audio-visual programs and are able to offer a wide range of full-time courses in the audio-visual field. Participating colleges and universities will select nearly one hundred scholars to study techniques during the summer sessions. Students, teachers, and others interested in applying for the summer tuition grants should make their applications directly to the institution they wish to attend. This year for the first time E. B. Films also will award an individual \$1,000 fellowship for the graduate study of audio-visual techniques at any college or university in the United States. Applications for the fellowship may be obtained from Floyd E. Brooker, chief, Visual Aids to Education, U. S. Office of Education, Washington 25, D.C.

THE STATUS OF CATHOLIC JUNIOR COLLEGES—III

REV. JOSEPH B. TREMONTI, C.S.V.*

SCHOOL PLANTS

The typical Catholic junior college consisted of three masonry or brick buildings constructed within the last thirty years on a site of thirty to forty acres. The buildings housed on an average approximately 125 students for day work of whom sixty to seventy were boarding students. Within the buildings, there were many supplementary areas such as store-rooms, dressing-rooms, shower-rooms, locker-rooms, lavatories, cafeterias, residence halls, and infirmaries with only 35 per cent of the space used primarily for instruction. All institutions had chapels large enough to seat their enrolments.

SCHOOL SITES

The school programs and the development of numerous outdoor activities have created the need for large school sites for the Catholic junior colleges. It is difficult to set definite sizes which should be provided for all schools. Variations in enrolments, in amount and type of offerings, in plans for future expansion, and in the staff and student body set different requirements for each school. Factors other than size, such as contour and availability of land and the nature of surrounding country are variables that preclude meeting of uniform requirements for school sites.

Standards for School Sites—School authorities are generally agreed on seven standards which should characterize a satisfactory school site.

(1) The school site should be located near the geographical center of the area it is to serve. The area should not be intersected with railroads and thoroughfares carrying heavy or rapid automobile traffic. The site should be within ready accessibility of the students who attend the school.¹

*Rev. Joseph B. Tremonti, C.S.V., Ed.D., is on the staff of the School of Education of the University of Detroit. This is the third of a series of articles on the Catholic junior college.

¹ Ralph W. Tyler, William C. Reavis *et al.*, *Building and Site Survey*, Department of Education, University of Chicago, January 1945., p. 15-16.

Catholic junior colleges drew students from rather wide geographical areas. Generally the 25 institutions are widely scattered through the United States. The majority of schools had students from a number of different states. Forty-six per cent of the students were boarders whose home were located an average of approximately 300 miles from the institutions they attended. All Catholic junior colleges were centrally located with regard to the homes of the pupils they served. All sites were readily accessible to the home of the day students and boarders who lived off campus.

No college campus was intersected with railroads or heavily travelled roads. Only three schools were located on thoroughfares carrying heavy or rapid automobile traffic.

(2) The environment of the school site should be residential rather than business or manufacturing. Immediate proximity to railroads, street-car tracks, and arterial highways is undesirable due to noise, dust, smoke, offensive odors, and distracting influences.²

No junior college was located in a business or manufacturing district. Twelve were located in residential areas of cities; seven were located on the outskirts of towns and the remaining six in the country a short distance from town. Three schools were located in the immediate proximity of arterial highways. None was near a railroad or other distracting influences.

(3) The size of a site naturally varies with the size of the school. The National Conference on City Planning has recommended that an urban school site should be no less than five acres. It is generally agreed that the site should be adequate not only in facilities for the present but also for future additions. It should provide ample playground space for outdoor sports. The building itself should be so placed on the site that space for landscaping is provided between the buildings.³

As shown by Table 16 all Catholic junior colleges except two were located on sites of more than ten acres. Only one junior college site was four acres, one was six acres, and all others were over 15 acres. All but two of the school sites were adequate for present facilities and for future additions. Only one school did not provide ample playground space for outdoor sports on its own grounds.

² *Ibid.*

³ *Ibid.*

Table 16 shows that there was no relationship between the enrolment and the number of acres in the school sites. This was probably due to the fact that most of the schools were located on sites that were ample for the enrolment. The junior college property was often shared jointly with religious communities and included housing for some members of the religious community. Some institutions were located on what were formerly large private estates.

TABLE 16
CATHOLIC JUNIOR COLLEGES DISTRIBUTED BY ENROLMENT
AND NUMBER OF ACRES IN SITE

Total Enrolment*	Acres									200 and over	Total Schools
	0-4	5-9	10-14	15-19	20-29	30-39	40-49	50-99	100-199		
500-549										1	1
450-499										1	2
400-449						1					1
350-399							1				1
300-349	1				1						2
250-299								2	1	1	4
200-249				1	1		1		3		6
150-199		1				2	1	1	1		7
100-149			1			1		1			2
50-99											
1-49											
Total Schools	1	1		2	2	4	3	4	5	3	25

*Including academy in 23 institutions.

All Catholic junior college buildings were spaced on the site with provisions for landscaping between the buildings.

(4) A rectangular plot is the form best adapted to the effective utilization of ground space. The length of the site, however, should never exceed four times the width.⁴

All Catholic junior college plots were rectangular. The buildings were all rectangular in shape and, where there were several buildings, their arrangement was rectangular. In no instance, did the length of a site exceed four times the width.

(5) The site should have sufficient elevation to insure essential drainage. The best soil for a site is a sandy loam. Filled land should be avoided. A good turf, if it can be maintained, provides the cleanest and most desirable play surface.⁵

⁴ *Ibid.*

⁵ *Ibid.*

All sites had sufficient elevation to insure essential drainage. About half the sites had a sandy loam soil. No sites were on filled areas. All sites maintained a good turf or were paved for play surfaces.

(6) The buildings should be located on the site as to secure the best allocation of site area to playground space. A satisfactory playground should provide suitable areas for soft baseball, volleyball, tennis and other sports needed to meet the age and well-being of the student.⁶

All but one site was located to secure adequate playground space. All institutions made provisions for suitable areas for outdoor sports.

(7) The ground for a site should be selected so that the school buildings can be placed with the large majority of the classrooms facing the directions where they will secure the most satisfactory natural light. The grounds in front of the building should be landscaped in order to secure beauty of the school site. However, landscaping should not be provided at the sacrifice of playground space.⁷

All the buildings of the Catholic junior colleges were arranged on sites so that the majority of classrooms faced the directions from which they would secure the most satisfactory natural light. Only one school had a few classrooms located on a second floor where a slanted roof reduced the amount of satisfactory natural light and necessitated artificial light.

All grounds in front of the buildings were landscaped to secure beauty of the school site. In no instance, was landscaping provided at the sacrifice of playground space.

SCHOOL BUILDINGS

The buildings were viewed with relation to their value per student enrolled, the character of construction, the classification and utilization of space, and room and student station utilization.

Value of Buildings per Student Enrolled—Figures secured from official school records and reports showed increases in the value of the physical plants during the decade 1940-1950. A comparison of the figures for the estimated values of the physical plants of Catholic junior colleges, including improvements for remodeling, additions and new buildings, showed that only two schools had no increase in the value of their plants due to

⁶ *Ibid.*

⁷ *Ibid.*

actual improvement during the past ten years. The amount of increase was found to vary between 12.5 per cent and 60 per cent of the estimated real estate value. The average increase was approximately 25 per cent.

Considering the fact that more facilities are required to accommodate boarding students than day students, an attempt was made to determine what relationship existed between the cost for buildings and the proportion of boarding students in the total enrolment. Data for both academy and junior college enrolments were available for 15 institutions. As shown in Table 17 the values of the buildings per student varied from \$1,000 to almost \$8,000. The average value of buildings per student for the 15 institutions included in the sampling was \$3,490. The per-student building cost was higher in the schools having the larger proportions of boarding students. This was due to the cost for residence halls, refectories, cafeterias and other accommodations needed for such students.

TABLE 17
CAPITAL COST PER STUDENT FOR BUILDINGS IN RELATION
TO PER CENT BOARDING STUDENTS IN 15 SCHOOLS

Cost per Student	Per cent Boarding Students Academy and Junior College					Total
	20-29	30-39	40-49	50-59	60-69	
7500-7999				1		1
7000-7499					1	1
6500-6999						
6000-6499						
5500-5999						
5000-5499				1		1
4500-4999					1	1
4000-4499			2			2
3500-3999			1			1
3000-3499					2	2
2500-2999			1			1
2000-2499						
1500-1999		1	1	2		4
1000-1499	1					1
500- 999						
Totals	1	1	5	4	4	15

Character of School Building Construction—The 78 buildings of the 25 colleges studied that were used for educational pur-

poses and for housing were classified according to the standards⁸ listed in Table 18.

All except the class "D" buildings were in excellent condition. The class "D" buildings were in need of some improvement such as rewiring and modern lighting fixtures, new seating, sanding, sealing, and waxing of floor, and interior decoration.

TABLE 18
CATHOLIC JUNIOR COLLEGE BUILDINGS CLASSIFIED
ACCORDING TO BUILDING STANDARDS

Standards	Number of Catholic Junior College Buildings
1. Class "A": Modern construction—building constructed entirely of fire-resistive materials, including roof, windows, floors and finish	19
2. Class "B": Buildings of substantial construction, about twenty years old—fire-resistive construction in its walls, floors, stairways and ceilings, but with wood finish, wood or composition floor surface, and wood roof construction over fire-resistive ceiling	26
3. Class "C": Structures around thirty years old, but still capable of rendering service—buildings with masonry walls, fire-resistive corridors and stairways, but with ordinary wood joist construction.	31
4. Class "D": Obsolete buildings requiring excessive maintenance costs and unsatisfactory for modern school purposes without thorough reconditioning—buildings with masonry walls, but otherwise ordinary wood joist construction and wood finish	2
5. Class "E": Buildings of frame construction or without slate or other semi-fireproof material on roof—buildings that are fire hazards and should be regarded as temporary	0
Total	78

Classification and Utilization of Space—The total space of the college plant was classified as instructional and accessory space. Instructional space was considered as all space used for the primary purpose of instruction such as classrooms, laboratories, gymnasiums, libraries and auditoriums. Accessory space was all space used for purposes other than instruction. Such space included residence halls, cafeterias, chapels, dressing-rooms, shower-rooms, locker-rooms, lavatories and washrooms, storerooms, infirmaries, bowling alleys (four institutions), swimming pools

⁸ *Ibid.*, p. 100.

(four), museums (three), green houses two and airplane hanger (one).

Economy of plan of building and efficient scheduling will make the utmost utilization of space. In crowded schools, it is necessary to make every square foot serve some useful purpose during the entire school day. Unnecessarily wide corridors, excessively large rooms, unnecessarily specialized rooms, and numerous other factors reduce economy in the plan and operation of a building.

The percentage of space allocated for instructional purposes is shown in Table 19. The division of space in one institution was 25 per cent for instruction with 75 per cent for other purposes. In another school, the space was allocated 60 per cent for instruction and 40 per cent for accessory purposes. Thirteen schools allocated 35 per cent of their space for instructional purposes.

TABLE 19
PER CENT OF SPACE FOR INSTRUCTIONAL PURPOSES

Per cent of Space for Instruction Purposes	Number of Schools
56-60	4
51-55	
46-50	3
41-45	
36-40	3
31-35	13
26-30	
21-25	2
Total	25

Room and Student Station Utilization—All available classrooms in the school were used at some time or other during the school day. To determine room utilization a percentage was calculated by dividing the total number of periods in the weekly program into the number of periods per week that the room was actually used. The per cent of student station utilization was obtained by dividing by the number of available seats in a given room the average number of seats occupied by students during class periods. The percentages thus obtained represent the total available periods per week that classrooms and laboratories were occupied and the available student space that was

used when the rooms were occupied. These percentages are reported in Table 20.

TABLE 20
PER CENT OF CLASSROOM AND LABORATORY OCCUPANCY
AND OF STUDENT STATION UTILIZATION PER WEEK

Per cent	Occupancy per Week		Student Station Utilization
	Classrooms	Laborations	
	Number of Institutions		
100	4	1	6
95-99	5	1	2
90-94	2	4	7
85-89	2		2
80-84	8	2	3
75-79	2		3
70-74	1	1	1
65-69			
60-64		1	1
55-59		3	
50-54		3	
45-49			
40-44			
35-39	1	1	
30-34		1	
25-29		1	
20-24		1	
15-19			
10-14		5	
5- 9			
0- 4			
Totals	25	25	25

In most of the institutions, the classrooms were used 80 per cent or more of the time. In four institutions, all the classrooms were in use all of the time. Laboratories were less adaptable; in most of the institutions, they were in use for 50 per cent or more of the time. In only one institution, were all the laboratories in use all the time. In most institutions, when classrooms and laboratories were in use, they were used almost to full capacity, 85 per cent or more. In only one institution, was the student station utilization as low as 64 per cent.

These data indicate that while the Catholic junior colleges were not crowded, they were making almost maximum use of all available classroom space except for the specialized laboratory areas.

FINANCE

A description of the financial accounting in Catholic junior colleges presents complexities because of the nature of the services contributed by the members of the religious community controlling the junior college and the absence of strict cost accounting records in most institutions. The Catholic junior college is operated as a service institution rather than one for financial gain. In most cases, financial accounting was inseparably combined with the accounting for the religious community. Furthermore, what constitutes the major item of expense in nearly all junior colleges, namely, salaries, was a relatively small item in Catholic junior colleges. The religious community furnished by far the largest part of the services of professional, maintenance, and domestic personnel.

An additional item of complexity is the fact that 23 of the 25 institutions operated academies with services overlapping those of the junior college. The bookkeeping in all such institutions did not separate costs and receipts for these two educational units.

Only ten institutions were able to furnish reasonably complete financial data with regard to income and expenditures for 1949-50. In all cases these data involve the operation of the academy as well as the junior college. A per cent summary of income and expenditures for the combined total of these ten institutions is provided in Table 21.

TABLE 21
DISTRIBUTION OF INCOME AND EXPENDITURES
IN 10 CATHOLIC JUNIOR COLLEGES, 1949-50*

Income	Per cent of Total	Expenditures	Per cent of Total
Endowment	4.1	Administration	
Payment for Scholarships	1.3	Salaries	1.6
Room and Board	45.0	Office Supplies	.7
		Other Administrative	
Fees: Tuition	27.3	Expense	5.0
Library and Lecture	1.1	Instruction	
Activity	2.1	Teachers' Salaries	10.1
Laboratory	1.4	Instructional Materials	4.5
		Other Instructional	
		Expense	3.8

TABLE 21—*Continued*

Income	Per cent of Total	Expenditures	Per cent of Total
Music	.7	Auxiliary Activities	
Others	1.6	Nurses fees	.2
Cafeteria, gross income	1.7	Doctor's fees	.1
Book-store, gross income	3.6	Other	10.2
Receipts from publications	1.0	Maintenance	
Music lesson, art, etc.	.8	Services, Salaries	7.3
Gifts	4.0	Material and Supplies	14.2
Other cash income	4.3	Other	34.6
Totals	100.0	Capital Expenditures	1.5
		Excess of income over expenditures	6.1
			100.0

*Four-year high school division included.

Income—Student payments for room and board constituted the largest single item of income (45.0 per cent) in the cumulative total for the ten institutions. This is true although less than half of the enrolment was composed of boarding students who paid for room and board. This item of income obviously depended upon the proportion of boarding students in the schools. It varied from 23 per cent in one institution to 50 per cent in another. Student fees (tuition, library, activity, laboratory, music and others) constituted 34.2 per cent of the total and was next to room and board as a large source of income. Such income varied from 20 per cent in one institution to 46 per cent in another. Institutions which had the larger proportions of income from student fees tended to be the institutions which spent more for teachers' salaries. Relatively little income (7.1 per cent) was realized from services such as cafeteria, publications, and special music lessons.

Expenditures—More than half (56.1 per cent) of the cumulative total of expenditures was for maintenance salaries, materials, and supplies for buildings and grounds. Expenditures for maintenance varied widely, from 68 per cent in one institution to ten per cent in another. Maintenance expenditures varied greatly from institution to institution because of the degree to which

the services were contributed or supplied by employed lay help. Some religious communities operated farms that supplied food and thus reduced certain expenditures. No capital expenditures were reported for the year 1949-50.

Expenditures for salaries of all types constituted 19.0 per cent of the total for the ten institutions. This amount varied from 11 per cent in one institution to 65 per cent in another. The degree to which the services of the members of the religious community were used in teaching and in maintenance created these wide variations.

Profit or Loss—It was not possible to determine with any degree of exactness whether any institutions showed a profit. In two of the ten cases examined, two institutions showed a definite loss and had to draw from the funds of the religious communities operating them to carry on. In the other eight institutions, there was an apparent profit. In reality, this was a bookkeeper's fiction. In these eight institutions, no charge was made against the college for payment for the services, professional and non-professional, rendered by the members of the religious community operating the school. Adding to the expenditures of these institutions an equitable sum as payment for these services eliminated any semblance of profit. Though, as far as this study was able to go, the financial reports examined revealed that in eight institutions the religious community was reimbursed to some extent for the services of its members. *To be continued.*

• • •

Voters in 12 states passed on measures of interest to educators at general elections during 1950. Nine of these states: California, Illinois, Mississippi, Oregon, Washington, West Virginia, Utah, and Virginia took some action favorable to education. . . . Resource units on Mexico and Brazil are offered free by the Pan American Union, Washington 6, D.C., to teachers who wish to commemorate Pan American Day on April 14th. The material will be available by March 1. . . . Total number of PTA units functioning in the nation's schools is placed at 35,000 by the National Congress of Parents and Teachers which reports that within the past year 2,500 new PTA's have been organized.

DANTE AND OUR LADY

SISTER MARY REGINA, S.S.J.*

Dante Alighieri, trumpet of the Middle Ages and eye-witness of the spiritual world, produced for Christendom a perfect tribute to Our Lady, mother of beautiful love, "carved with Michelangelo's chisel and painted with Raphael's colors." The closing canto of *The Divine Comedy* contains the apotheosis of the epic, the prayer of St. Bernard to the Mother of God. This lyric has been called "a perfect jewel of religious poetry," a compendium of Dante's devotion to Mary.

Virgin yet mother, daughter of thine own Son,
Humble and exalted more than any one,
Focal-point predestined of the eternal plan,
Thou didst human nature exalt to such a plan
That its very Maker did not disdain
To make Himself its making, God becoming Man.

In thy womb rekindled that subsistent Love
By whose warmth has blossomed here in peace above
All flow of time this flower, Mystic Rose of Saints.

Here thou art for us, as when with mid-day glow
The sun flames, torch of love; but for men below,
A leaping font of hope where mortal courage faints.

Lady, thou art so great, so puissant thy plea,
That whoso seeketh grace but goeth not to thee,
His longing is in vain—to fly in want of wings.

Thy loving-kindness not only doth relief afford
To him who asks, but oft, stirred of its own accord.
Before a prayer is breathed already succor brings.

*Sister Mary Regina, S.S.J., is an associate professor of English at Regis College, Weston, Mass., and faculty adviser of Regis College publications.

In thee is mercifulness, in thee maternal care,
 In thee munificence, in thee all goodness e'er
 Found (not thus united!) in created things.

Par. XXXIII, 1-21¹

Bernard's invocation to Mary is a religious gem in which he blended Faith, Hope and Charity, exquisitely rendered into English by Fr. Raymond V. Shoder, S.J., in the aforementioned lines. In glorifying Our Lady, humble and exalted above every creature, Dante poured forth a fervent compilation of Bernardine mysticism, the principal prerogatives of the Queen of Heaven and the meaning of Marianism, that doctrine propounded by the Fathers down the centuries, the same doctrine presented by St. Thomas Aquinas. This last canto of an unsurpassed masterpiece, said T. S. Eliot, "is the highest point that poetry ever reached or can reach." The Italian poet wove a tapestry on Mariology, consonant with Catholic Dogma, by referring to the perpetual virginity of the Queen of Virgins. "The opening prayer of St. Bernard is the most perfect tribute that Catholic art has ever paid to the mother of beautiful love."²

References to Mary permeate this remarkable Christian epic, because Dante, born in the latter part of May, 1265, lived in an age of Faith, when men professed one creed. Religion inspired their work and directed their wills in those Christo-centric times, so that Hell, Purgatory and Heaven were almost tangible. "The light of Faith guides the poet's steps through the hopeless chamber of Hell with a firmness of conviction that knows no wavering. It bears him through the sufferings of Purgatory, believing strongly its reality; it raises him on the wings of love and contemplation into Heaven's Empyrean, where he really hopes to enjoy bliss far beyond that whereof he says."³

Literature and art of the thirteenth century highlighted devotion to the Mother of God, in whom all women are honored and elevated. In fact, the entire *Commedia* heralds a Dantean tribute to the Blessed Virgin, his mother of mercy. She begins

¹ R. J. Shoder, S.J., "Bernard's Praise of Mary," *America*, LXIII (June 22, 1940), p. 300.

² Gerald C. Walsh, S.J., *Dante Alighieri, Citizen of Christendom*, p. 182. Milwaukee, Wis.: Bruce Publishing Co., 1946.

³ John T. Slattery, *Dante, the Central Man of All the World*, p. 17. New York: P. J. Kenedy and Sons, 1920.

the action, by aiding the Florentine, lost in the woods of sin and error. Early Good Friday morning, April 8, 1300, a jubilee year, this defender and champion of the faith visited the land of the dead. After escaping from a dark wood, into which he wandered inadvertently, he wished to climb a hill, but three wild beasts prevented him.

Upon the journey of our life midway
I came unto myself in a dark wood
Far from the straight path I had gone astray.
Ah, how is hard the telling what a dread
And savage and entangled wood it was,
That in the very thought renews the fear!

Inf. I, 1-6⁴

In the mysterious introduction to the sacred poem, the Queen of Heaven sent Vergil, Beatrice and St. Bernard to guide Dante's spiritual pilgrimage. Woman occupied the highest pedestal during medieval times. Imbued with this chivalrous spirit, Dante made it the inspiration of sublime poetic flights. While only a youngster, he fell in love with Beatrice Portinari, a beautiful and virtuous eight-year-old Florentine. The thwarting of his hope by her subsequent marriage and death shook the depths of his soul. He associated this maiden with the Blessed Virgin as a mirror of Our Lady's beauty and sharer of her glory. The Dantean idea of woman is, therefore, a redemptrix and hence the Italian lover placed his lady in the Empyrean among the saints and angels.

In his immortal sonnet sequence, *The New Life*, Beatrice became not only a legend in Florence but also Dante's path from earth to Heaven. He portrayed her as the loveliest woman of the Middle Ages, since his love centered in emotion, sprung into vision and culminated in song. His *Commedia* is, indeed, a monument to her who possessed his heart.

A twenty-year exile from his native land of flowers caused Dante to realize the bitterness of dependence, hunger and cold. During this time, he completed his *Divine Comedy*, cradled into poetry by political injustice. The prophetic story of his exile

⁴ Jefferson Butler Fletcher (trans.), *Divine Comedy of Dante Alighieri*, p. 3. New York: Macmillan Co., 1933.

is told in musical and tragic verse by Cacciaguida, Italian contemporary.

And thou shalt prove how salt to taste is e'er
 Another's bread, and how the path is hard
 Which goeth down and up another's stair.

Par. XVII, 58-60⁵

From disillusionment, Dante probably conceived his picture of the Inferno and then dramatized his sorrows and heartaches in the Purgatorio. His yearning for God, satisfied in the Paradiso, might not have been realized, except for the image which he saw in Beatrice. Symbolic of revealed truth and serving under the banner of the Queen of Glory, she comforted the poet, early in the journey through the Inferno. Beatrice explained to Vergil her divine mission to save this "central man of all the world," by guiding him through Hell and Purgatory and being his sole intimate friend in Heaven.

A gentle Lady is in Heaven, who takes
 Such pity on his check to whom I send thee
 That the stern judgment passed on high she breaks.

Inf. II, 94-96⁶

Dante, in referring to the Blessed Virgin as a gracious Lady dwelling in Heaven, used here his only reference to Mary, Mediatrix of Graces, in the nine circles of Hell. In that infernal abyss, where three-fold hatred reigned, he delineated souls weeping and gnashing their teeth in exterior darkness. Concerned ever with human action and everlasting consequences, he stressed the perversion of their wills in choosing sin.

The bard's devotion to the Mother of God extended to all women, causing him to place few among the damned in the Inferno. Only one of these was a Christian. With terse and poignant pathos, he sketched the episode of Francesca Di Rimini, whom he relegated to canto V, to show the law of retribution.

Like his Divine Master, Dante was dead and buried three days and before daybreak on Easter Sunday, he reached Purgatory. Seven terraces comprised Dante's Purgatorio, where his

⁵ *Ibid.*, p. 393.

⁶ *Ibid.*, p. 10.

soul regained its innocence. In this cantica, Our Lady came into her own, for Dante proclaimed Mary on every terrace. Dying sinners, the sick, the suffering souls, the saints, the angels, the poet himself, day and night, invoked her name.

There where that naming of it is made vain
I found myself at last, pierced through the throat,
Fleeing afoot and bloodying the plain.
Here lost mine eyes their sight; here on the name
Of Mary ended I my words; and here
I fell; and what remained mere flesh became.

Purg. V, 97-102⁷

Buonconte, captain defeated by the Guelphs, in relating the circumstances of his death, spotlighted Mary's efficacious aid. Wounded at the battle of Campaldino, he retreated with his soldiers. Alone and undergoing the pangs of death, he uttered Mary's name and unable to make the Sign of the Cross, folded his arms. Vexed that he had lost Buonconte's soul, the Devil hurled the captain's body into the Arno River, whence it was never recovered.

Strains of the *Salve Regina* filtered across the air, as the travellers ascended. They saw converted sinners among flowers, praising the Mother of Mercy, "our life, our sweetness and our hope." Dante and Vergil beheld Mary's likeness sculptured on the rocks and they heard voices chanting her praises, spirits calling her name. Each glimpsed a supreme example of the Madonna's humility, on the first step, where pride was purged. Mary knelt in prayer and the Archangel Gabriel announced God's design in her regard. The visitors seemed to catch the Mother of God's unhesitating reply, "*Ecce ancilla Domini*," so lifelike were the mural figures. "Behold the handmaid of the Lord; be it done to me according to Thy word."

Across the rainbow skies, the Angelus chimed, announcing the close of another day. In an unsurpassed description of evening, the Italian poet wrote:

It was the hour which makes the hearts to swell
Of those at sea, and homeward turns desire,
The day that they have bid sweet friends farewell,

⁷ *Ibid.*, p. 180.

And which the pilgrim, newly on his way,
 Pierceth with love, if from afar he hear
 Bells that do seem to mourn the dying day.

Purg. VIII, 1-6⁸

Dante alluded to the Angelus, a devotional practice in honor of the Incarnation, now repeated thrice daily at the sound of a bell. Pope Gregory IX ordered the ringing of the Angelus in 1239. By the first half of the fourteenth century, triple repetition of the Hail Mary became general throughout Europe, as it had been recommended and indulgenced by Pope John XXII, in 1318 and 1327.

Mary exemplified fraternal charity in the second terrace, where envy was expiated. A voiced chanted, "Vinum non habent," while the pilgrims gazed on the marriage feast at Cana. Our Lady's meekness appeared for souls expiating the sin of envy, first-born daughter of pride.

"Son, why hast Thou done this to us?" she queried, in motherly tones.

Supreme gentleness permeated the story of the finding of the Child Jesus in the Temple. The Nativity scene unfolded the Blessed Virgin's poverty and the Visitation recalled Mary's zeal in ministering to her cousin, St. Elizabeth. Twice, for different reasons, Dante used the Annunciation and the marriage feast, the former to teach humility and chastity; the latter, charity and temperance, lessons for the Souls in Purgatory, expiating capital sins.

The mystery of the Annunciation and the Angelic Salutation echoed throughout the ten Heavens, another sign of Dante's devotion to the Blessed Mother. He showed a decided preference, in the *Commedia*, for prayers to Our Lady, as the *Salve Regina*, the *Regina Coeli* and the Hail Mary, with which he opened and closed the *Paradiso* cycle. Wednesday noon, in Easter Week, the pilgrims heard the anthem *Regina Coeli*, symbolizing the joy and gladness of the Resurrection. Here, as ever, the Church never separates Jesus from Mary.

Each of those white ones with such ardency
 Stretched upward with its flame that the deep love
 They had for Mary was made plain to me.

⁸ *Ibid.*, p. 190.

And there they lingered still within my sight,
 Regina Coeli singing with such sweetness.
 That never since hath left me the delight.

Par. XXIII, 124-129⁹

From the last purgatorial terrace, the Florentine remarked:
 Chanted then in the heart of the great burning,
 I heard Summae Deus clementiae,
 Which moved in me no less desire of turning.

Purg. XXV, 122-124¹⁰

Dante reached the Beatific Vision, finally, in the presence of his Heavenly Guide and the entire celestial court, where in unspeakable loveliness and grandeur, Our Lady reigned as Queen of Angels and of Saints.

The name of that fair flower on which I call
 Morning and evening, drew my soul's rapt gaze
 Unto the lustre greatest there of all.

Par. XXIII, 88-90¹¹

Vergil, representing reason, led the poet-seer only as far as human reason could penetrate. Then, Beatrice, symbolizing theology which leads men to God, directed him to Paradise. That devout follower of Mary, St. Bernard drew the pilgrim nearer to God. But it was the Madonna who closed the action of the *Commedia*, by obtaining a foretaste of the Beatific Vision, the object of Dante's spiritual journey. In close proximity to the Mother of God's throne, the Florentine placed the glorified Beatrice, Mary's faithful servant.

Like an awe-inspiring cathedral, *The Divine Comedy* palpitates with the underlying Faith of Dante Alighieri, whose flights of Marian lyricism constitute his Magnificat, "quivering down the ages and setting hearts in responsive vibration."

* * *

The Paulist Press (401 West 59th St., New York 19) last month published a new Passion Play by Rev. H. C. Schuyler, entitled "The Mother of Sorrows," which is particularly adaptable for use with high school students.

⁹ *Ibid.*, p. 423.

¹⁰ *Ibid.*, p. 274.

¹¹ *Ibid.*, p. 422.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

CATHOLIC ELEMENTARY AND SECONDARY SCHOOLS UNDER ILLINOIS LAW by Reverend Daniel W. Kucera, O.S.B., M.A.

This study has investigated the legal status of Catholic elementary and secondary schools in Illinois as seen through legislative enactments, executive directives, and judicial decisions. Catholic schools are directly affected by educational legislation in only one instance, compulsory attendance, but indirectly in a variety of ways involving either the police power of the State, as in health and safety, or voluntary control through State accreditation. Direct public aid is forbidden by the constitution, but indirect aid is given in the following instances: tax exemption, bus transportation, school lunches, normal university scholarships to parochial school graduates, and provisions for vocational training of deceased veterans' children. A history of the various laws involved reveals a progressively more favorable attitude toward parochial schools. Relations between Catholic schools and the Superintendent of Public Instruction are at the present time cordial.

Illinois courts have evinced an encouraging attitude toward religion and religious education in both public and private schools, especially by upholding the integrity and autonomy of private schools, parental rights in education and released time programs for religious instruction. Within the restraints imposed by a policy of separation of Church and state, available legal material provides a favorable picture of the position of Catholic elementary and secondary education in Illinois.

EDUCATIONAL LEGISLATION AFFECTING CATHOLIC ELEMENTARY AND SECONDARY SCHOOLS IN THE STATE OF MICHIGAN by Reverend Robert J. Pelletier, M.A.

The purpose of this study was to investigate and evaluate educational legislation in Michigan affecting Catholic elementary and secondary schools. The investigation disclosed that

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen of Denver Memorial Library, The Catholic University of America, Washington 17, D.C. Withdrawal privileges in accordance with prescribed regulations.

legislation affected these schools directly and indirectly. Direct legislation exempts them from paying real and personal property taxes and requires that they submit to compulsory attendance laws, teach certain courses of study, submit records and reports to public officials, and comply with physical welfare and safety laws. Indirectly affecting the parochial schools are laws relative to the use of public school property which is forbidden for sectarian purposes; released time, which is forbidden under every form; but transportation, which is determined by each local school board; textbooks, which are forbidden to be given at public expense, if of a sectarian nature; and the rights of veterans' children whereby it is denied them the right to attend sectarian schools with state paid tuition.

FAITH AND UNDERSTANDING IN THE RELIGIOUS INSTRUCTION METHODS OF THE FATHERS OF THE CHURCH by Sister Mary de Sales Gosen, C.P.P.S., M.A.

The writings of the three Doctors of the Western Church and the three of the Eastern Church that were examined in this study show how the two forces of faith and understanding are not opposed to each other, but rather work in harmonious unity to bring about an understanding of divine truths. They agree that the more general tenets of belief, such as the power and providence of God, can be known from the visible world by the natural light of reason. Yet, mere reason can never lead us to true wisdom; this is attained only when reason is supported by faith. The understanding, which is the proper function of reason, contributes to the comprehension of that which is believed, and faith contributes to the belief of that which is comprehended.

Modern teachers' manuals mention the problem of faith and understanding principally in speaking of the great mysteries of our Faith, for example, the Incarnation and the Trinity. The Fathers stressed the importance of faith, not only in these mysteries, but in the study of all religious truths. In order that teachers may realize the basic necessity of a vivid faith it would seem desirable that teachers' manuals state clearly and explicitly the important role that a lively faith plays in the formation of the perfect Christian.

COLLEGE AND SECONDARY SCHOOL NOTES

ENROLLMENT CHANGES IN CATHOLIC COLLEGES

According to the results of a survey made by the N.C.W.C. Education Department during the first semester of the current school year, enrollment in Catholic universities and men's colleges dropped almost nine per cent between June and October of 1950, while the drop in women's colleges was only two per cent.

Thirteen universities surveyed in the fall semester reported enrollment declines from 57,145 in June to 52,064 in October, or a drop of 8.9 per cent. Thirty-six men's four-year colleges showed an enrollment drop from 35,605 to 32,629, or 8.8 per cent. Figures from 140 institutions, including universities, four-year colleges, and junior colleges, indicated a 7.1 per cent decrease, from 123,933 to 115,148. In 77 four-year women's colleges, the number of students fell from 29,763 to 29,170, or a decline of two per cent.

A heavy decrease in the number of war veterans attending Catholic colleges was listed as a major cause of the overall drop. In the 1950 fall semester there were 6,199 less veterans at the universities and men's colleges than there were in June, a loss of 26.1 per cent. Responsible for much of the drop in the women's colleges surveyed was a loss of 235 women war veterans, over 45 per cent in this category.

Thirty-five women's colleges registered increases over the June, 1950, enrollment. Only nine men's colleges showed increases, while 326 decreased. Fourteen junior colleges indicated a total loss of 135 students, a drop from 1,420 to 1,285, or 9.5 per cent.

Thirteen Catholic universities reported a reduction of 83 faculty members between last June and October. Fifteen men's colleges reported staff increases, and 14 reported decreases. Increases in staff were registered by women's colleges.

According to the N.C.W.C. report, Catholic college enrollment losses were somewhat less than in comparable non-secular institutions. A survey of enrollments in all types of colleges,

recently made by the New York *Times*, showed a drop of 7.4 per cent in the fall semester from last year's record high (*Catholic Educational Review*, February, 1951).

In spite of the concern of college authorities over the effect of war jitters on the enrollment of the present spring semester, Notre Dame University and St. Norbert's College report that the situation is close to normal. According to a report released last month, no unusual decrease in registration took place at Notre Dame, where 4,822 students signed up—last spring's figure was 4,788; and last fall's, 5,052. St. Norbert's spring registration was reported as 537, a decrease of only 32 below the first semester total. Sixteen of the 32 graduated in February. Only 90 war veterans are attending St. Norbert's; 29 are seniors. Notre Dame's spring registration of 4,822 represents a normal crop in enrollment from the fall semester's 5,052. Clarification of the college student's draft status by Selective Service was credited by Notre Dame for the sustained registration. College students now may have their induction into military service postponed until the end of the school year and still choose their branch of service.

FORDHAM PROFESSORS CHARGE FALSE THEORIES IN PROPOSED PROGRAM FOR N.Y.C. SCHOOLS

Six members of the staff of the School of Education of Fordham University last month issued a public statement criticizing a bulletin recently released by the Board of Education of the City of New York, entitled "Source Materials in Curriculum Development." The professors maintained that this document either openly denies or ignores certain principles fundamental to the democratic way of life; such as, the supreme value of human reason, the religious interpretation of life signified by a belief in the existence of God, an unchangeable moral law, the freedom of man's will, and the immortality of the soul.

According to the Fordham professors, the philosophical theories endorsed in the Board of Education bulletin by and large amount of atheism, since they hold that science and human experience are the only valid sources of knowledge and that usefulness is the only valid test of truth; that changing circumstances, both individual and social, dictate what is true or false,

good or evil; and that in the final analysis, the supreme judge of what is good or evil is society.

Another point at which the professors leveled their attack was the "unjustified and offensive" treatment of Scholastic philosophy in the bulletin.

REPORTS FROM CATHOLIC COLLEGES

CATHOLIC UNIVERSITY OF AMERICA will again offer the Institute for the Preparation of Teachers of Sight Saving classes and Teachers of Braille classes in its summer session which will open July 2. Rev. William F. Jenks, C.S.S.R., will direct the Institute. Others on the staff will include Dr. Marshall M. Parks, a Washington pediatric ophthalmologist and four nuns who are now actively engaged in teaching sight saving classes and Braille classes. . . . A committee has been appointed to promote the development of the Marian Library, which is the library of the National Shrine of the Immaculate Conception and which is housed in the Mullen Library. The collection has attained a total of some 500 volumes. The committee seeks to increase the number of volumes. The Director of the Shrine has announced that he will accept gifts of money, books, pamphlets, and periodicals in the field of Mariology. A special bookplate is being designed and will provide a permanent record of each donation.

• • •

ST. BONAVENTURE UNIVERSITY scientists are now engaged in a project to determine why man's ability to resist disease often varies with the condition of the air about him. University biologists are probing the reasons behind the fact that the atmospheric environment affects not only our resistance to infection, but also such things as high and low blood pressure, the basal metabolic rate, and the amount of iron, hemoglobin and other constituents in the blood.

• • •

FORDHAM UNIVERSITY School of Social Service is offering a course on Community Organization and Cultural Relations during the spring semester. George K. Hunton, secretary of the Catholic Interracial Council, is directing the fourteen-week course. . . . More than 70 per cent of the university's 1950 graduates who had worked with the university radio station are now engaged in professional radio-television.

GEORGETOWN UNIVERSITY Medical Center has opened an epilepsy clinic for treatment of sufferers from convulsive seizures. A U.S. Public Health Service grant of \$18,000 has been made available to the University for the study of epilepsy. . . . One per cent of more than 1,400 persons examined at the university's cancer clinic are shown to have active cancers and many more have potentially cancerous lesions. The clinic is now in its third year of operation. It meets twice a week.

* * *

ST. LOUIS UNIVERSITY graduated 329 students representing 26 states and three foreign countries in the mid-year conferral of degrees. . . . An alumna of Maryville College has given the university \$33,000 for the establishment of a trust to be known as the Ellen McBride Cancer Research Endowment in honor of the late Rev. Mother Reid of the Religious of the Sacred Heart. Income from the trust is to be used to defray expenses of a person engaged in or training for cancer research. As far as possible, the person selected for benefits is to be a student or graduate of Maryville College, or a nun of the Religious of the Sacred Heart who is teaching or studying at Maryville. . . . Monsanto Chemical Company has awarded the university a \$1,500 fellowship for research in the field of x-ray crystal analysis.

* * *

LOYOLA UNIVERSITY OF CHICAGO has received a thousand books, many of them rare editions, from Col. Leon Mandel, Chicago department store president. The rare volumes will be kept in a special room, named for Colonel Mandel, in the university's Cudahy Memorial Library. . . . A special Latin coaching program, designed to help young men who wish to enter seminaries, has been inaugurated. Late classes are held five days a week.

* * *

MARQUETTE UNIVERSITY has appointed Dr. Harry K. Ihrig, vice-president in charge of research for the Allis-Chalmers Manufacturing Co., as research professor in bio-physics in its graduate school. Dr. Ihrig was a member of the science team that recently discovered an okra compound substitute for blood plasma. . . . Dr. Hiram Benjamin, the discoverer of the okra "blood plasma," has signed over to the university his patent rights, esti-

mated to be worth \$300,000 or more annually. The money will be used for further research. . . . The university's labor college is offering a ten-week, evening program in labor-management relations.

ST. MICHAEL'S COLLEGE (Winooski Park, Vt.) will accelerate its program, beginning June 25, to enable students to earn degrees in three years. Without disturbing regular sessions, the college will conduct two summer sessions and operate on a twelve-month year. A full year's work will be done in two summers.

MUNDELEIN COLLEGE will sponsor a Secondary School Science Teachers' Workshop, June 18-22. Two lectures each morning will be offered by the college faculty in each of three fields: biology, chemistry, and physics. Afternoons will be devoted to seminars conducted by secondary school teachers of science. Sister Mary Martinette, B.V.M., chairman, is designing the workshop particularly for Catholic teachers in the Chicago area.

UNIVERSITY OF PORTLAND will conduct a three-day School Library Institute, featuring audio-visual materials, March 19-21. Among the discussion leaders will be Mr. Amo DeBernardis, supervisor of visual education in Portland public schools; Dr. John E. Hansen, Washington State consultant on instructional materials; Dr. Joseph I. Hall, Oregon State director of curriculum and publications; Mrs. E. Bernice Tucker, assistant superintendent of Multnomah County schools; Dr. Curtis Reid, head, Oregon State College department of visual instruction, and Dr. James W. Brown, University of Washington supervisor of the instructional materials center. Brother David Martin, C.S.C., librarian at the University of Portland, is general chairman.

THE COLLEGE OF ST. TERESA will open its courses in elementary education to lay students for the first time in September, 1951. The lay teacher training program is being set up to help fill the pressing need for elementary school teachers. The program will be a four-year course, with professional education work concentrated in the junior year and a minimum of 180 hours of observation and practice teaching in the senior year. . . . An evening course in marriage guidance is being offered at the college, Feb. 8 to May 10.

ELEMENTARY SCHOOL NOTES

Modern schools are too easy for youth of today declared Dr. Willard Spalding of Illinois College of Education at a conference for elementary school principals in Urbana, Illinois. Spalding feels that young people at all educational levels form the wrong habit patterns because they don't work to capacity. "What we must do," he concludes, "is to develop an educational program that will continue to improve the personal-social qualities of the individual and at the same time make marked improvements in his intellectual qualities."

Universal declaration of human rights, passed by the General Assembly of the United Nations in December 1948, can be made meaningful to children assert specialists in elementary education.

Wilhelmina Hill and Helen Mackintosh of the United States Office of Education maintain that success in teaching about human rights in the elementary schools is within the reach of every teacher for whom such rights have a personal meaning. Teachers who recognize and utilize the opportunities in everyday classroom life to realize desirable human relationships are helping children experience rather than merely verbalize about human rights.

Young children of primary school age are usually more dependent upon the teacher than older children and take their behavior cues from the attitudes of grown-ups. It is therefore highly important that adults show that they value every child and respect his rights as an individual.

In the early school years the teacher can develop the meaning and application of those articles in the Declaration which stress the rights of the individual as a person, as a pupil, and as a member of a family group. Boys and girls in the intermediate and upper grades can understand article 17 concerning property rights and article 24 about the right to rest and to leisure time. More mature students may derive the meaning of such articles as 15 about the right to a nationality and 29 on duties to the community in which human rights are accepted as belonging to everyone.

New reading technique developed by Professor Paul Witty of Northwestern University allows children to watch a classroom movie and then to read a booklet in which printed matter is identical to sound narration of the film. This procedure permits children to become acquainted with the story before finding out what the words look like in print. . . . According to an editorial in the January issue of *Educational Screen*, correlated film-storybooks are a "step toward a broadened and more mature concept of integrated instructional materials."

Select reading club for pupils with reading deficiencies in the Cortland (New York) public schools has served to eradicate much aversion to remedial work reports the *New York State Education* published by the State Teachers Association. Instead of attending a remedial reading class at school, pupils below the reading level of the grade may join a reading club which meets once a week at the public library. The group which is limited to 20 students is under the supervision of the librarian and a senior seminar of the Cortland State Teachers College. At the weekly club meeting, pupils spend the first-half hour reading whatever they chose; during the second half hour they receive individual help from student teachers.

Homework must further the development of the child claims Ronald P. Daly, associate supervisor of elementary education of New York. Formal homework of the page-assignment type seldom results in improved achievement, in an increased sense of responsibility, or in a strengthening of the home-school relationship. Mr. Daly believes that all homework which does not serve the full development of childhood should be replaced with experiences that give the child an opportunity to investigate in his own way, to read, to build, to learn, and to grow.

There is a wealth of enjoyable home activity which under the guidance of teachers and parents can supplement and extend the school program and enrich out-of-school hours. Leather work, stamp collecting, wood carving, construction activities, meal planning, sewing, preparing reports on current events, and like activities build knowledges and skills which add to the development of the child. "But the thoughtless homework assignment made in desperation or as a punishment will confuse and harry the child into mistakes and resentments which bode ill for his

future development. It is extremely doubtful that Dad's sweating out pages 47-90 in the arithmetic contributes much to the understanding of his offspring," concludes Mr. Daly.

Observance of brotherhood week, annually sponsored by the National Conference of Christians and Jews, during February 18-29 prompted one participant to comment: "It is sad that there should be such grim reasons for having to remind people once a year of the brotherhood of man. The news is not that the brotherhood of man exists but that another year has gone by and it still does not. That is why Brotherhood Week is a matter for the American people to take seriously. One can hope that some day, relatively soon, the fact of brotherhood will be so familiar that no person in his right senses would feel it necessary to mention it."

Campaign for Book-for-Nagasaki has as its prime mover a Cincinnati mother of five children. Mrs. Helen Hester of St. Pius Parish launched her campaign to fill the needs of Nagasaki school children who "can read English a little," after hearing a broadcast telling of a plea for books by a famous Japanese Catholic, Dr. Paul Takashi Nagai. Dr. Nagai, physician, author and artist, has used the royalties of his own published books to help rebuild Nagasaki's ruined Cathedral. Now, while he is still in the shadow of death from effects of atomic research to which he submitted, he is planning a children's library.

In pleading for assistance, Dr. Nagai said that "boys and girls in Nagasaki want to learn the truth about America and Christianity." He asked for books about American home life, manners, education, nature, industry, and textbooks for children of elementary and high school age.

Combined curriculum of elementary education and home economics is being offered at Kansas University in order to help meet the need for well-equipped teachers of young children. Actual experience with nursery school youngsters will be provided. Graduates will fill positions as elementary teachers, home-making teachers in elementary schools, and nursery school teachers.

Better preparation for high school by elementary schools was a recommendation made by 52 per cent of the curriculum

investigators of the Governor's Fact-Finding Commission of Connecticut which recently made public a citizens' study on schools in the state. The group responsible for evaluating the curriculum of the schools called for intensified stress on both the three R's and on the progressive type of teaching, and for a better combination of the two.

Of the Commission's committee checking on the teacher problem, 25 per cent recommended an increase in salary, while 75 per cent wanted more teachers.

Significant too were the decisions of the committee charged with appraising school buildings. Forty-six per cent of the group deemed present structures satisfactory while 33 per cent asked for repairs on existing buildings. Only 5 per cent of the group studying school buildings considered current facilities adequate.

With regard to the controversial topic of homework, the Commission advised that homework should consist of activities such as participating in community affairs, sharing in family responsibilities, taking part in extra-curricular school activities, pursuing interesting and worthwhile hobbies, and becoming acquainted with the world of books, music, and the arts.

"Contagion" in behavior among children is the subject of research at Wayne University under grants from the U.S. Public Health Service's Commission on Mental Hygiene. The investigation proposes to discover the relationship between the structure of a group and the way in which its members influence one another's actions. Though it has not been completed, there is evidence that (1) the prestige of the first child who behaves in a certain manner, (2) the attractiveness of this behavior to other children, and (3) the behavior standards which other children already possess are weighty factors in influencing behavior.

Fifty years of public education in Cuba was commemorated in December 1950. At the request of the Cuban Government, teachers from 42 states were invited to attend the educational program marking the attainment of the half-century goal. Fifty years previously, 1,450 Cuban teachers had taken part in a six weeks' training program at Harvard University, and their study

there has laid the foundation for Cuba's public elementary school education.

Documentary of United Nations has been recently released in the form of a five-record album by Tribune Production, 40 East 49th Street, New York City 17. Produced at Lake Success under the supervision of the United Nations Department of Public Information, the guidance and facilities of the UN Radio Division, and the advice of the Education Section, *This Is the UN* provides an authentic account of the formation, aims, principles, and achievements of UN during its basic years, 1945-1950.

The narrator is the film star, Franchot Tone, and the voices on the records are those of approximately 55 actual UN affiliates including Roosevelt, Truman, Vishinsky, Acheson, Attlee, Byrnes, Einstein, Gromyko, Lie, and others who have helped build UN history in the last five years.

A manual which extends the basic information contained on the discs is included with the set of records. The albums are obtainable in either of the widely-accepted playing speeds, 78 rpm (standard) and 33 $\frac{1}{3}$ rpm (long playing), and have a total playing length of approximately 45 minutes.

First Catholic school and church in Oak Ridge, Tennessee, was dedicated by Bishop William L. Adrian of Nashville early in January. St. Mary's Church and School, constructed on 12 acres of land purchased from the Government, constitute the first of a number of religious buildings planned for the Oak Ridge community. At present, the school has an enrollment of 200 in seven grades taught by the Dominican Sisters.

Education for a useful career has been made possible for a blind Mexican boy through the efforts of two Texas ice cream manufacturers. Antonio Cabrera, Jr., of Mexico City, who has just celebrated his thirteenth birthday, almost missed his chance to start a new life in the United States. When he and his father reached Houston, Texas, on their way to St. Joseph's School for the Blind in Jersey City, immigration officials barred their entry until a \$1,000 bond was posted for Antonio as a disabled person. When Houston newspapers reported the Cabreran's plight, Nathan J. Klein and his son put up the money for the bond because they felt that they boy should not be deprived of his opportunity for help and training in the United States.

NEWS FROM THE FIELD

"HUMAN RIGHTS AND EDUCATION"

Under the banner of "Human Rights and Education," more than 10,000 from many parts of the nation and from several foreign countries will march on Cleveland for the forty-eighth annual convention of the National Catholic Educational Association which will open March 27 and run through March 30. According to Washington headquarters of the N.C.E.A., everything is rounding into shape for a great meeting.

Speakers widely prominent in the fields of education, legislation, commerce, and journalism will address the secondary school department. At the opening meeting of this department, the speakers will be Rev. Robert C. Hartnett, S.J., editor of *America*, and Representative Eugene J. McCarthy of Minnesota. The problem of religious vocations will be featured, with talks by Rev. John H. Wilson, C.S.C., and Rev. John P. Kennelly, and a symposium on religious life. Rev. Michael J. McKeough, O. Praem., and Brother Louis Faerber, S.M., will be speakers at a sectional meeting on the curriculum.

Among the speakers who will address the elementary school department will be Sister M. Madeleva, C.S.C., president of St. Mary's College (Notre Dame, Ind.) and one of the seven "Women of Achievement" of 1950.

The most important session of the Catholic Business Education Association, which will meet jointly with the N.C.E.A., will be a discussion of the curriculum study which is under the direction of Rev. William G. Downing, S.J., Creighton University. The primary function of this study is to determine the need and desirability of Catholic universities in various parts of the country offering a Master's degree in business education geared to training secondary school teachers to be not only competent in teaching the skills of business, but also prepared to teach the social doctrine of the Church as it relates to business. Meetings of the business education group will be held in the Hotel Hollenden, March 29.

Another Catholic education group meeting in Cleveland with the N.C.E.A. convention is the National Catholic Music Educa-

tors Association. Its program promises to be most interesting, featuring vocal clinics, liturgical music demonstrations, instrumental workshops, and demonstrations of techniques for teaching music in the elementary and secondary schools, and in the college.

Mr. Robert Hufstader of the Juilliard School of Music (New York) will direct a chorus of 300 high school students, selected and trained by Rev. Lawrence Heiman, music instructor at St. Joseph's College (Rensselaer, Ind.), at a national Catholic high school concert in the Cleveland Public Auditorium, March 29.

FEDERAL AND STATE SCHOLARSHIPS, A SAFEGUARD AGAINST MONOPOLY IN EDUCATION

In his annual report to the board of trustees of St. John's University (Brooklyn), Rev. John A. Flynn, C.M., president, advocated the expansion of the State scholarship program in New York and the inauguration of a sound system of Federal scholarships as means of stemming the tide toward public monopoly of education. Father Flynn mentioned the recently created State University of New York with its 30 institutions and the expansion program, to cost \$67,570,000, of the board of higher education of New York City as examples of the kind of public education planning that puts the private institution at a great disadvantage. Any government policy for education, he maintained, which refuses aid to students in private colleges, while financing public colleges, restricts the freedom students should have in choosing their school.

DIXON CASE ARGUED BEFORE NEW MEXICO SUPREME COURT

New Mexico's Supreme Court was asked last month to reverse the decision handed down in the "Dixon Case", March 12, 1949, by District Judge E. T. Hensley which barred 143 members of Catholic religious orders from teaching in New Mexico public schools. At stake in the current litigation is whether this decision should be extended to all such religious in the State. In addition an appeal by a Protestant group, aided by "Protestants and Other Americans United," seeks (1) a prohibition against the wearing of religious garb in public schools and (2) a ruling

that payment of State funds to religious or religious organizations is forbidden by the New Mexico and Federal Constitutions.

In their brief the Protestants held that the Hensley decision "fails to reestablish in the schools of New Mexico the absolute separation between church and state." They maintained that religious should be disqualified from teaching in public schools "by virtue of their vows of obedience and poverty and the fact that they have peculiarly and exclusively dedicated their services to the advancement of a religious faith to the exclusion of all other worldly objects."

Attorneys for the Catholic Church, in a cross appeal, argued: (1) None of the 143 religious teachers are now teaching in any tax-supported State school. (2) Religious now are teaching only in seven tax-supported schools. (3) Since the Hensley decision 16 schools have been converted from public to parochial schools. (4) No sectarian books are now being distributed in these schools, no sectarian doctrine is being taught even before or after schools hours, and no religious pictures or statues are being displayed. (5) The Church owns no building now being used for public school purposes.

In reply to the Protestant brief, the Catholic document maintained: (1) Vows taken by members of religious communities do not infringe on any constitutional rights of school children nor of Protestant citizens. (2) Wearing religious garb is an exercise of freedom of conscience, guaranteed by the constitution. (3) Public schools received full value in services rendered for salaries paid to religious as teachers. Nothing in the Constitution prevents them from giving their salaries to religious orders. (4) Use of church-owned property for public school purposes is consistent with the Constitution.

AFTER CHAMPAIGN

In the three years since the U.S. Supreme Court handed down its opinion on the constitutionality of the program of weekday religious education in Champaign, Ill., March 8, 1948, 14 out of 17 State attorneys general have interpreted the decision "as favorable to the principle of pupil excusal for religious instruction during the time set aside for education," according to a survey made by Erwin L. Shaver and reported in the January-

February, 1951, issue of *Religious Education*, pp. 33-38. Most of the attorneys general held, however, that the arrangements must exclude the aid of public school machinery, and specifically the use of classrooms. In the only current litigation stemming from the McCollum decision, the Appellate Division of the New York Supreme Court upheld that State's released time program by a three-to-two decision on January 15. In Champaign today religious instruction is given in public school buildings after school; a rental fee is paid to the school system.

Summarizing the effects of the McCollum decision, Mr. Shaver says that "the vast majority of the legal fraternity have been exceedingly critical of the opinion issued" by the U.S. Supreme Court. A heavy majority of law school journals also have expressed opinions "against the extreme interpretation and application of the Court opinion," he writes. Dr. Shaver also found local school superintendents and teachers as loyal to the released time program as are the church leaders in the community.

Probably 20 per cent of the communities, according to the report, that had released time programs before the McCollum decision have suspended them, but the general loss in pupil enrollment has been less severe.

The findings of Dr. Shaver's survey contradict those of a survey made by the Research Division of the National Education Association and reported in "The Status of Religious Education in the Public Schools," Nat. Ed. Assn. Research Division, (July, 1949). Concerning the reliability of the N.E.A. report, Dr. Shaver has this to say: ". . . it is weighted in several respects against the weekday program—in its inaccurate and inconsistent title, in the section on legal aspects, through a grossly misrepresentative reference list, and through a misinterpretation of statistics regarding the number of those superintendents favoring some form of released time programs."

The Laurel (Miss.) *Leader-Call* deplored the lack of religious instruction in public schools in a January editorial:

There is a rising feeling of distress among Christian people that our United States Constitution is being construed, increasingly, as ordering that no religion be taught in the public schools of the land. We know of no one factor that is contributing more to the wholly materialistic attitude that communism has adopted, and that we, too, are adopting, than our willingness to accept this interpretation of our American belief that "church and state" should be separate.

NEWSBITS

Two major radio networks, CBS and Mutual, carried the Pope's Ash Wednesday appeal to children for aid to young war victims.

President Truman congratulated the National Catholic Commission on Student Government by letter on its tenth anniversary.

Tuition revenue from 178 pupils at Our Lady of Loretto High School (Los Angeles) will not meet the school's \$6,602 taxes.

Covington (Ky.) Board of Education dropped its proposal to tax business and rental property owned by churches when Catholics and non-Catholics supported Mgrs. Streck's attack on it.

Two Catholic schools in Columbia, Pa., supplied five public schools of the town with bottled spring water when an ice jam on the Susquehanna cut off nearly all the town's water supply.

Seventy-three of the 125 pupils who recently made a mission at Holy Ghost High School (Jackson, Miss.) were non-Catholics.

Rt. Rev. Felix N. Pitt, Louisville diocesan superintendent, presents a very good brief overview of the progress of Catholic education in *Religious Education* (January-February, 1951).

The Institute of University Studies Abroad (Washington 6, D.C.) will act as an American registration center for students desiring to study in European universities during the summer.

The 32 Divine Word Missionaries' schools and colleges in the Philippines enroll 25,441 students, 3,891 more than last year.

Xavier University (New Orleans) was host last month for the fifth annual National Council of the United Negro College Fund Alumni Conference. The Council raises funds for Negro colleges.

In Boston last month the American Jewish Congress filed a petition to act as an *amicus curiae* in support of the Dominican Fathers in a case against the City of Dover, which has withheld from the Dominicans permission to erect a building in the city.

Cardinal Spellman, after full consideration of the danger of atom bombing, announced plans for a new \$25,000,000 building program. His 1947 program was a life saver for the building trades.

Two Sisters of the Holy Names of Jesus and Mary were among 25 women selected last month as outstanding personalities in Oregon during the last 100 years; Mother Mary Flavia, who died in 1945, and Sister Miriam Theresa of Marylhurst College.

BOOK REVIEWS

LA PEDAGOGIA DI GIOVANNI DEWEY by Gino Corallo. Torino, Italy: Società Editrice Internazionale, 1950. Pp. xlix + 557. L. 2000.

The scope of this work is to present John Dewey's ideas as they developed through some sixty years and as they tended more and more toward organization about certain central themes. Although Corallo has apparently limited his study to Dewey's educational theory, this is done only in deference to Dewey's own use of education to cover everything.

Corallo's synthesis of Dewey's teaching is remarkable. After a brief biographic sketch of Dewey, there is an extensive, annotated bibliography, classified according to the various subjects on which Dewey wrote. This is a great aid to anyone seeking the fundamental principles of Dewey's philosophy. The main body of the book is divided into six parts dealing in order with Dewey's ideas on the theoretical foundations of the new education, human nature and education, man in society, instrumentalism as a metaphysical basis for education, and the ideals of men; and presenting, in Part VI, Corallo's critical observations on Dewey's system. Discussion in this last part centers around five problems; that of being, of consciousness, of morals, of religion, and of education. This brief outline should give some idea of the careful organization of the study, a most welcome aid to students investigating a philosophical system whose tenets are treated separately in several works.

Dewey the educator is better than Dewey the philosopher is one of Corallo's conclusions. His pedagogy is worth while but can and ought to be disengaged from his philosophy, which weighs it down, kills and frustrates it by being inapplicable. Even though much of his pedagogical material is old, Dewey, the author maintains, still deserves great credit for having reaffirmed it, giving it a presentation more acceptable in our day.

Although a work of this sort seems to demand an index, there is none. The "Index-Summary," however, taking the place of our table of contents, is quite helpful in locating items. The

volume is highly recommended for having accomplished well the task its author set for himself.

Department of Education,
The Catholic University of America.

F. J. HOULAHAN.



CATHOLIC SOCIAL PRINCIPLES by John F. Cronin, S.S. Milwaukee: Bruce Publishing Co., 1950. Pp. xxviii + 804. \$6.00.

Father Cronin is well known for his two earlier books: *Economic Analysis and Problems* and *Catholic Social Action*. The present volume is more ambitious, attempting "an explanation of Catholic social principles in the light of American life." Its purpose is to understand the contemporary scene and he treats historical development only when necessary. The first chapter gives a brief background of the social question. Father Cronin is not a starry-eyed medievalist and does not yearn to resurrect a past culture. He knows many and great faults can be found with medieval society. But he also touches its core value: "The important point is that wrongdoing was recognized as such and not canonized as progress. Economic and political life was considered as subordinate to man, not his master." This book tries to show how American economic life could become ordered to moral and spiritual principles and values. It deserves reading by every teacher.

Both the ardent advocates of the social thought of *Integrity* and of *The Catholic Worker* and the staunch advocates of the status quo will be disappointed. The author is critical of zealous schools of reform who would ignore the demands of economic laws. Father writes that "while we cannot ignore genuine laws in the economic field, we often can alter circumstances and conditions so that, under the same laws, different results will ensue." The book proceeds to tell how we can alter these circumstances and conditions. Against those who think the Popes wrote only for other countries, he shows that conditions in the United States were those condemned by the encyclicals. On the other hand he gives a great deal of credit to the American economic system and tries to show how it can be modified for the better. The meaning of social solidarity is spelled out. Those who detest governmental action will find no champion here. For the author believes the government should be a pow-

erful factor in helping decentralize economic power. What is needed is more buffer groups between the individual and the central government. Management and unions have grown too big, perhaps, but the answer to poor organization is not no organization but good organization. The Industry-Council plan fits well into this context. The treatment is excellent, unifying theory and existing economic reality.

This volume contains much material conveniently arranged. Several pages of relevant quotations from papal statements are presented at the opening of each chapter. Each set of excerpts is then explained in the light of general ethical principles. Where there is controversy, the different points of view are presented. The book also has useful annotated reading lists.

Father Cronin rightly points out that we stultify ourselves if we give, as an application of Catholic social theory, a program based on unsound economic analysis. "Nor is it a practical solution of this difficulty to say: Let the theologians and economists consult." Men trained exclusively in either discipline find it difficult to understand the problems in the other science. The only feasible approach is to have a sufficient number of men who are experts in both fields. The author is such a man.

SYLVESTER THEISEN.

Chestnut Hill College,
Philadelphia, Penna.



A HISTORY OF EDUCATION: SOCRATES TO MONTESSORI by Luella Cole. New York: Rinehart and Co., 1950. Pp. xx + 700. \$5.00.

This text offers an interesting, carefully arranged survey of the history of education for the average American undergraduate student. In each chapter leading teachers of the past are the pivots around which revolve educational theories and practices. The pictures and the quotations from the great teachers contribute to the vitalization of material which otherwise might be considered dry and didactic by the average undergraduate student.

The same general pattern is followed in each chapter. The main part of the chapter contains the life history of the leading teachers. The second section of each chapter contains a description of the schools with which the great teachers were connected. The curriculum, methods of instruction, and modes of

disciplining are specifically treated. The last section of the book is devoted to summaries of educational theories and practices. An attempt is made to point out agreements and disagreements among the great teachers of the past in regard to vital educational problems.

In appraising the worth of the many valuable chapters of this text the reviewer feels that the chapter on Ignatius of Loyola and the schools of the Jesuits is skillfully treated, while that dealing with Abelard and the Medieval University is painfully overdrawn. The reviewer does not agree with the philosophy of the author which prompted her to make the statement on p. 683 that "a 'universal' idea may, however, be thought of as not too different from a Platonic idea."

The book has several notable features for which it can be recommended: (1) It contains a glossary of technical and foreign words, geographical place names, and the names of minor characters in the history of education. (2) It provides a bibliography of selected readings for each chapter in which it gives specific chapters or pages pertinent to the matter under discussion. (3) It summarizes aims and fundamental ideas of the leading teachers by means of charts. (4) It is interestingly written.

SISTER M. BRIDEEN LONG, O.S.F.

The Catholic University of America.



AN INTRODUCTION TO ANCIENT PHILOSOPHY by A. H. Armstrong.
Westminster, Md.: Newman Press, 1949. Pp. xiii + 241. \$3.25.

This book is a history of philosophy from Thales to St. Augustine. It is written account of a series of lectures on ancient philosophy, delivered before the members of the Newman Association, to provide useful historical background on the content of scholastic philosophy.

As the author indicates in the brief introduction, this volume is intended as an introduction to the history of philosophy for beginners. Other volumes are projected to cover the remaining periods of the history of thought and the doctrinal content of scholastic thought. Consistent with his aim of providing beginners in philosophy with an interesting and intelligible survey of the contribution of great philosophers of the past, the author skilfully avoids controverted questions of interpretation and presents a straightforward account of the principal tenets of suc-

cessive systems. The text is not encumbered with footnotes and references. The only interruptions are references to the writings of the philosophers themselves. In carrying out this plan he manifests sound judgment rather than any lack of familiarity with these problems or the solutions offered by competent authorities.

At the end of the brief exposition, a useful table of dates, a note on sources, and a select bibliography of translations of available texts together with an up-to-date list of commentators have been included. These important data enhance the value of the work to a very considerable degree by providing useful guides and suggestions for further study.

Although a report of lectures, this work shows no lack of organization and consistently avoids lengthy digressions. It has the freshness and ease of communication characteristic of oral discourse. On the other hand, the beginner will surely miss the conventional landmarks and schematic organization of material around key doctrines. It is quite probable that these aids were supplied in the original lectures, but the written text moves on from one important philosopher to another with little in the way of emphasis on central doctrines or evaluation of his contribution to the future development of philosophy. A succinct summary placed at the end of each unit would have greatly improved the work.

The allotment of space to the different philosophic viewpoints shows good judgment. Socrates receives 11 pages; Plato, 34; Aristotle, 48; Plotinus, 22; and St. Augustine, 18. The interpretation of the philosophical thought of the various writers avoids extremes but it shows that the findings of recent researches have been taken into account. Not everyone will agree with Professor Armstrong, however, in limiting the presentation of the lives of the more important philosophers to a few lines on the ground that "this is a history of philosophy, not of philosophers." Granting many things must be omitted from a work whose aims are entirely introductory, it is difficult to see how the bearing of the significant biographical facts upon the intellectual formation of such men as Plato and Aristotle, not to mention Socrates and St. Augustine, can be passed over without gravely limiting one's understanding of the guiding force behind their philosophical efforts.

The inclusion of a short chapter on Tertullian, Clement, and Origen in an exposition of ancient philosophy is a deviation from the usual plan of division, but it is a welcome addition to anyone who is interested in tracing Christian thought to its beginnings among the Fathers. The traditional divisions of the history of philosophy break down somewhat at this point anyway, since hellenistic philosophy, stocism, epicureanism, and remnants of the academy overlap the beginnings of Christian philosophy in this period.

On the whole the author has done a good job of selection and emphasis. His work lives up to its title by repeatedly encouraging the student to read the works of the philosophers themselves and at the same time providing a broad understanding of their doctrines. Those who are haunted by the perennial problem of locating a suitable textbook for use in undergraduate classes in the history of philosophy will be cheered by the appearance of this volume and will look forward to the publication of the complete work.

J. T. GANNON.

Loras College,
Dubuque, Iowa.

✱

TEACHING SOCIAL STUDIES IN HIGH SCHOOL by E. B. Wesley.
Boston: D. C. Heath and Co., 1950. 3d ed. Pp. 594. \$4.00.

The book under review is a revision of the author's earlier *Teaching the Social Studies* and it is concerned specifically with the secondary level. It is written in the same simple and clear language of the former book. The latest developments in contemporary social problems are presented, and suggestions are made as to how teachers can make pupils critically aware of these developments. More emphasis is placed on the value of visual and auditory aids in the teaching of social studies in this new edition than in the earlier ones. The means of correlating the social studies with other fields of study are more fully discussed. Aside from its helpful suggestions regarding the selection and organization of content, teachers will find a new chapter on the social development of the adolescent an aid in understanding and solving some of the social problems of high school youth themselves.

R. B. SCHULZETENBERG.
The Catholic University of America.

— BOOKS RECEIVED —

Educational

Pestalozzi, Heinrich. *The Education of Man*. New York: Philosophical Library. Pp. 108. \$2.75.

Textbooks

Douglass, Harl R., and Others. *Everyday Arithmetic, Junior Book 1, 2*. New York: Henry Holt and Co. Pp. 488; 502.

Dull, Charles E., and Others. *Modern Chemistry*. New York: Henry Holt and Co. Pp. 564.

Garrigou-Lagrange, Rev. Reginald. *The Love of God and the Cross of Jesus*, Vol. II. St. Louis: B. Herder Book Co. Pp. 461. \$6.00.

Jennings, Anne. *Armchair Land, Poems for Children*. New York: Exposition Press. Pp. 46. \$1.50.

Kokkalis, Alexander. *Introduction to the Total Theory of Labor*. Concord, N.H.: Evans Printing Co. Pp. 232. \$5.00.

Lewis, Dora, and Others. *Family Meals and Hospitality*. New York: Macmillan Co. Pp. 469. \$3.40.

Patterson, S. Howard, and Others. *Problems in American Democracy*. New York: Macmillan Co. Pp. 639. \$3.48.

Sterling, Edna L., and Others. *English Language Series, Senior Book 1, 2, 3, 4*. New York: Henry Holt and Co. Pp. 138; 157; 162; 159.

General

Dolch, Edward W., and Others. *Bible Stories. Famous Stories. Fairy Stories*. Champaign, Ill.: Garrard Press. Pp. 133; 168; 165. \$5.00 per set.

Myers, Garry C., and Myers, Caroline C. *Homes Build Persons*. Philadelphia: Dorrance and Co. Pp. 329. \$3.00.

Polit, S.J. Aurelia Espinosa. *Our Happy Lot*. St. Louis: B. Herder Book Co. Pp. 245. \$3.50.

Published Music—January-June, 1950, Catalog of Copyright Entries, 3rd Series, Vol. IV, Part 5A, No. 1. Washington, D.C.: Copyright Office, Library of Congress. Pp. 425. \$1.50.

THERE IS NO NEED
TO LOOK

HIGH and **LOW**

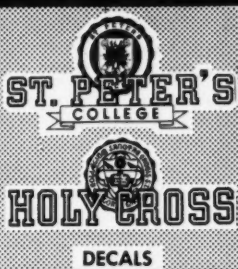
. FOR A
SOURCE OF SUPPLY



CATHOLIC SCHOOLS and COLLEGES ALL OVER AMERICA BUY FROM NORSID



SPORTSWEAR



DECALS



ZELANS



DECALS



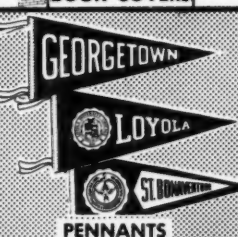
BOOK COVERS



DECALS



STICKERS



PENNANTS



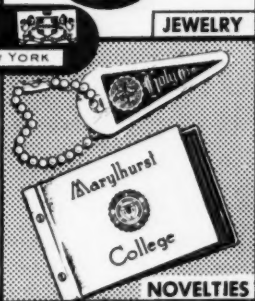
JEWELRY



STATIONERY

Detailed literature and samples are available for all our items. . . . Write to Dept B.

We manufacture all these items in Our Own Plant! You are invited to visit us at any time.



NOVELTIES

The NORSID Mfg. Co. Inc.

21 AETHERTON STREET, YONKERS 1, NEW YORK


**Catholic
colleges
are
welcoming
this
anthology
that's
slanted
toward
Catholic
education**

College Book of English Literature

JAMES EDWARD TOBIN, *Queens College*
 VICTOR M. HAMM, *Marquette University*
 WILLIAM H. HINES, *Fordham University*

"Prefixed to each of the eight sections of the book is an introduction which touches on the political, economic, social, and intellectual backgrounds of the respective period. In their sum these introductions amount to a clear, orderly, and authoritative presentation of English literary history. The format of the book is commendable; it is not too bulky and yet the quantity of reading matter is generous. This book may be especially recommended to the attention of the English departments in Catholic colleges."

from a review in *Thought, Fordham University Quarterly*, June, 1950

American Book Company

55 Fifth Ave., New York 3, N. Y. 300 Pike St., Cincinnati 2, Ohio
 351 East Ohio Street, Chicago 11, Illinois

Catholic University Study Abroad

*Special Six Week
Summer Courses
offered by*

1. UNIVERSITY COLLEGE, Dublin, Eire
2. UNIVERSITY OF FRIBOURG, Switzerland
3. UNIVERSITY OF MADRID, Spain
4. UNIVERSITY OF ST. THOMAS OF VILLANOVA, Havana, Cuba
(Under the Direction of American Augustinian Fathers)
5. UNIVERSITY OF SAN MARCOS, Lima, Peru
(400th Anniversary)

Up to six credits can be obtained at any one of these Universities.

Average cost of tuition \$75.00.

Transportation arranged.

For Complete Information and Descriptive Literature on the Universities in which you are interested, write to:

**Institute of University
Studies Abroad**

WASHINGTON 6, D.C.

WANTED

We list below the issues which we need of *The Catholic Educational Review*.

- Vol. 1—1911 May, April
 2—1911 Nov., Dec.
 8—1914 Oct., Nov.
 9—1915 Jan. thru Apr.
 10—1915 Sept. thru Dec.
 12—1916 June, Sept., Nov.
 13—1917 Jan. thru May
 14—1917 Sept., Oct., Dec.
 15—1918 June thru May
 16—1918 June thru Dec.
 17—1919 Jan., Mar., Apr., May, June, Sept., Oct.
 18—1920 Jan., Feb.
 21—1923 Jan.
 22—1924 Jan.
 29—1931 Feb., Mar., Nov.
 38—1940 Oct.
 41—1943 Jan., Mar., June
 42—1944 Sept.
 47—1948 May
 48—1949 Jan.

If you can supply any of the above, please let us know.

THE CATHOLIC EDUCATIONAL REVIEW
 The Catholic University of America
 Washington 17, D. C.

Van Nostrand Mathematics Texts

ALGEBRA IN EASY STEPS

STEIN

This effective first-year algebra, formerly published by Newson, is now published by Van Nostrand. Teachers say that this algebra almost teaches itself, and that such a wealth of material so conveniently arranged is not found in any other textbook.

With the unique program of diagnostic tests and keyed assignments, you can easily give each pupil just the practice he needs. You have ready at hand enough drill exercises for all class and optional work (nearly 17,000 in all). You have a most inclusive testing program, abundant motivating material, and a clear-cut presentation with model solutions which saves your time and prevents confusion. This algebra is outstandingly successful in Catholic schools.

DYNAMIC PLANE GEOMETRY

SKOLNIK AND HARTLEY

This book has a new idea which makes an important contribution of geometry teaching. Instead of considering geometric figures as isolated or completed circles, triangles, etc., the text teaches students to think of the figures as they are being formed or changed. A moving point forms a line. A revolving ray forms angles of various kinds, etc.

The teaching influence of this new idea is far reaching and broadens the students' geometric concepts. More than 2,000 figures and exercises stressing the visual or "doing" approach. This text fosters insight, discourages memorization, and makes geometry easier to apprehend and to apply.

D. VAN NOSTRAND COMPANY, INC.
250 FOURTH AVENUE, NEW YORK 3

CAPS & GOWNS



FOR COLLEGES
HIGH SCHOOLS
PAROCHIAL
SCHOOLS
CONFIRMATIONS
CHOIR GOWNS

•
RENTAL OR SALE

•
Catalog on
Request

BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.

Attention Seminarians! Subscribe Today to
THE AMERICAN ECCLESIASTICAL REVIEW
monthly publication for the clergy
SPECIAL RATE (for Seminarians only) \$3.50
Reg. Subscription price: \$5.00
per year, U.S., Canada, Foreign
The American Ecclesiastical Review
c/o The Catholic Univ. of America
Washington 17, D.C.

A CLASS RING

*The Symbol of a
Proud Alumnus*



He wears always the distinctive ring which tells the world he is proud of his college, proud of his class. Since 1875 the College Seal and Crest Company has specialized in college jewelry. Our die work is the finest, our finish the best, our prices competitive. Write for information.

College Seal and Crest Co.

236A Broadway, Cambridge 39, Mass.
Manufacturers of College Jewelry Since 1875

St. Thomas More

Edition

of the

Prose and Poetry

Literature Series :

Prose and Poetry

For Enjoyment 9

For Appreciation . . 10

Of America 11

Of England 12



THE L. W. SINGER CO. INC.
SYRACUSE N. Y.

Finger-Woven GAY BIRDS



SENSATIONAL DECORATIONS

Nimble fingers weave a
GAY BIRD in minutes from
2 colorful METALLOID
STRIPS! EASY and FUN!

Jr. GAY BIRD KIT

Makes 13 GAY BIRDS! Kit contains
4 METALLOID sheets (3" x 8") in
various colors; 2 ready-cut strips
for weaving; instructions.

\$1 00
Ea.

Complete Catalog of Handicraft Supplies 25
cents. If you have a catalog, write for sup-
plemental price list dated January 14, 1951.

CLEVELAND CRAFTS CO.

735 Carnegie

Cleveland 15, Ohio

SENCO RULERS & YARDSTICKS



SENCO

SENCO RULER

YARDSTICK

SCHOOL RULER

Manufactured by

SENNECA
NOVELTY CO., INC.

201-207 Fall St.

Seneca Falls 13, N. Y.

BOOKLETS FOR DISCUSSION

STUDY THE MASS. By DR. PIUS PARSCH, translated by REV. WILLIAM BUSCH. In a synopsis of his book, *The Liturgy of the Church*, Dr. Parsch explains the liturgy of the Holy Sacrifice in a manner at once enlightening and edifying. Questions and suggestions at the end of each chapter make the booklet ideal for discussion groups. Pp. 118. 40 cts.

THE EUCHARIST, The Life of the Church. By DOM BEDE LEBBE. An appreciation of the Eucharist, Sacrifice and Sacrament, as the focal point in the spiritual life of every Catholic. Pp. 59. 30 cts.

IF I BE LIFTED UP. By REV. PAUL BUSSARD. The doctrine of the Mass adapted to teaching purposes by the editor of the *Catholic Digest*. Combined with the *Small Catechism of the Mass*. Containing a diagram of the Mass action, it offers an excellent study for classes, sodalities and confraternities. Pp. 64. 20 cts.

THE LITURGICAL PRESS

COLLEGEVILLE

MINNESOTA

BOUND VOLUMES

The Catholic Educational Review

We have on hand a few bound sets of Vol. 1-5 (containing 5 issues each) and Vol. 20-32 (containing 10 issues each).

Price:

Volumes 1-5: \$4.00 a volume; Volumes 20-32: \$6.00 a volume

The Catholic Educational Review

THE CATHOLIC UNIVERSITY OF AMERICA

WASHINGTON 17, D. C.

★★★★ EXTRA ★★★★★ - ★★★★★ EXTRA ★★★★★

Letter of His Holiness Pope Pius XII to His Eminence

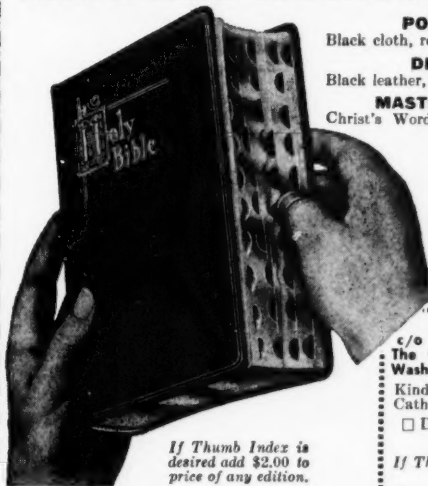
Frederico Cardinal Tedeschi (Head of the Sodality of St. Jerome)

... "What is more salutary, what is more helpful for Catholic faith and life than the spread of the use and knowledge of the most Sacred Book (the Bible) in which are recorded the words of the Word and His deeds? For there is in them not only the truth of consummate wisdom, but also a *medicine* that is most suitable for the reform of morals and a sweet solace for the support of the trials of this changeable earthly existence. For this is what our age requires and longs for above all, namely that it be *cured*, for it is poisoned by hatreds, bent earthwards because it is contaminated with the greed for possessions and enjoyments, it has but recently been *afflicted by wars* and it is *burdened with new threats*."

We ask you therefore to use your most ardent zeal that the Code of celestial doctrine (the Bible) may be kept in every home, that it be at the disposal of the greatest number of men, so that it may be read with assiduous meditation, and may lead *vigorously* to proper conduct."

Can anyone in higher authority ask or urge YOU to have and use a Catholic Bible? He has particularly recommended this Edition saying in "L' Osservatore Romano" "It is destined to create immense good among the faithful". 300 days indulgence granted daily for 15 minutes regular devout reading of it.

ORDER FOR YOURSELF AND GIVE TO OTHERS at these reasonable prices, NOW.



If Thumb Index is desired add \$2.00 to price of any edition.

Almost 1500 pages. With the approved Douay Version of the Old Testament and the Confraternity of the New Testament. It bears the Imprimatur of His Eminence Francis Cardinal Spellman.

POPULAR EDITION — \$4.98

Black cloth, red edges, gold stamping.

DELUXE EDITION — \$9.98

Black leather, gold edges, 30 illustrations.

MASTERPIECE EDITION — \$17.98

Christ's Words in Red Letters, Colored Illustrations.

FREE A beautiful pocket or purse Sunday Mass MISSAL sent Free with each Bible order. A very special offer—for a limited time only.

Postage will be paid by the Association on U. S. orders accompanied by check or money order. Sorry no C.O.D.'s. Add \$1.35 for Canadian postage & exch. Satisfaction guaranteed or money back within 7 days.

c/o THE CATHOLIC EDUCATIONAL REVIEW
The Cath. Univ. of America,
Washington 17, D.C.

Kindly send me copies of the NEW Catholic Bible with Free Sunday Missal.

☐ DeLuxe Ed. \$9.98 ☐ Popular Ed. \$4.98

☐ Masterpiece Edition \$17.98

If Thumb Index is desired add \$2.00 to price.

Name

Address

Town Zone State

In answering advertisements please mention THE REVIEW

5b

**THE CREATIVE APPROACH
TO ART EDUCATION
demands**

Versatile
CRAYONEX

Continual improvement of the original 3-way crayon for drawing and coloring has developed Crayonex Crayons into an art medium of unlimited techniques. One that affords the wholesome, stimulating variety so necessary to a psychologically sound art program. Crayonex Crayons can be used by students of all ages for:

Drawing
Coloring
Stenciling
Prints

Etchings
Offset
Batik
Fabric Decoration

On Paper, Wood, Cloth



CRAYONEX has been certified chemically pure by the Crayon, water Color & Craft Institute.

Other OLD FAITHFUL crayons include Crayograph, Kindograph, and Kantroll.

Order Crayonex today through your regular School Supply Distributor.
Dept. CR-4

the **A** MERICAN CRAYON company Sandusky, Ohio. NEW YORK

MARQUETTE UNIVERSITY

SUMMER SESSION 1951

REGULAR SESSION—JUNE 25 to AUGUST 3

LONG SESSION—JUNE 9 to AUGUST 3



Marquette University, a distinguished Jesuit school, offers the opportunity of summer studies in an ideal vacation climate. Graduate and undergraduate courses for men and women will be offered in the colleges of:

- Liberal Arts
- Journalism
- Business Administration
- Nursing
- And in the
- School of Speech

In addition, students may avail themselves of the invaluable aid of Marquette's Vocational Guidance Center.

Practical education conferences, institutes, workshops, and courses are open to teachers and administrators in primary, secondary, and higher education.

All course offerings will be under the direction of Marquette's experienced faculty with outstanding guest lecturers.

Special spiritual, housing, and vocational facilities maintained for Sisters.

Bulletins and application blanks now available. Write the Registrar, 615 North 11th Street.

MARQUETTE UNIVERSITY

MILWAUKEE 3

WISCONSIN

EVERY CATHOLIC SCHOOL where **HISTORY** is taught
EVERY CATHOLIC LIBRARY
EVERY PRIEST
EVERY CATHOLIC interested in **HISTORY**
should be a regular subscriber to

The Catholic Historical Review

Official Organ of the American Catholic Historical Association

ARTICLES BY LEADING SCHOLARS HISTORICAL MISCELLANY BOOK REVIEWS
NOTES AND COMMENTS PERIODICAL LITERATURE

Recognized as the leading publication in its field. Published quarterly: January, April, July, October. Subscription rate: \$5.00; single number \$1.50.

Address:

THE CATHOLIC UNIVERSITY OF AMERICA PRESS
Washington 17, D.C.

BLACKWOOD

HERRON

KELLY

JUST PUBLISHED—A complete physics text written in simple language, with clear explanations and understandable applications to daily life. An effective book for use with both college and non-college students. Most unusual illustrative program, with excellent diagrams, interest-catching photographs, and 16 pictures in full color. Workbook and Tests to follow.

GINN AND COMPANY

Home Office: Boston
Sales Offices: New York 11 Chicago 16 Atlanta 3
Dallas 1 Columbus 16 San Francisco 3 Toronto 5

*High
School
Physics*

In answering advertisements please mention THE REVIEW

D. C. Heath and Company

*is proud to show you its outstanding list of
textbooks in*

MATHEMATICS and SCIENCE

*May we see you at Booth 904 at the
meeting of the N.C.E.A. in Cleveland
March 27 - 30?*

**D. C. HEATH AND COMPANY — Boston — New York
Chicago — Atlanta — San Francisco — Dallas — London**

FOR OVER 60 YEARS

PRIESTS and EDUCATORS

Have Known The Value Of

The American Ecclesiastical Review

Some Recent Contents—

- The Priesthood Today FRANCIS CARDINAL SPELLMAN
- The Dogma of the Assumption MOST REV. JOHN J. WRIGHT, D.D.
- Method for the Lay Apostolate REV. FRANCIS X. MAYER, S.J.
- Apostle of Rome REV. EDWARD J. GRIFFITH
- Dogma of Intellectual Freedom REV. J. CLAYTON MURRAY, S.J.
- The Church and Special Education REV. WILLIAM F. JENKS, C.S.S.R.

Subscription price: U.S., Canada and Foreign \$5.00 a year

Single Issues 50 cents

Special Rate for Seminarians—\$3.50 per year

(IDEAL AS A GIFT)

Address:

**THE AMERICAN ECCLESIASTICAL REVIEW
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON 17, D. C.**